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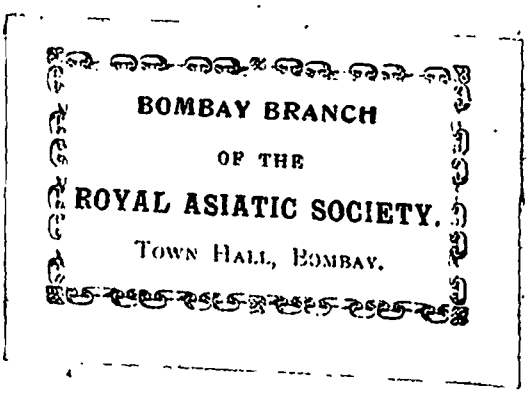

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

A NEW EDITION.

VOL. VII.

XX-A-2

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

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A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. VII.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

BRIGIT, or BRIDGET, and by contraction BRIDE, (St.) a saint of the Romish church, and the patroness of Ireland, flourished in the beginning of the sixth century, and is named in the martyrology of Bede, and in all others since that age. She was born at Fochard in Ulster, soon after Ireland was converted, and took the veil in her youth from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dare, or the cell of the oak, and being joined soon after by several of her own sex, they formed themselves into a religious community, which branched out into several other nunneries throughout Ireland, all which acknowledge her for their mother and foundress. Her biographers give no particulars of her life, but what are too much of the miraculous kind for modern readers. Several churches in England and Scotland are dedicated to her, and some in Germany and France, by which we may guess at her past reputation. According to Giraldus Cambrensis, her body was found, with those of St. Patrick and St. Columba, in a triple vault at Down-Patrick in 1185, and were all three translated to the cathedral of the same city, but their monument was destroyed in the reign of Henry VIII. She is commemorated in the Roman martyrology on the first of February. This Brigit was a virgin; but in the Roman calendar we find another Bridgit, a widow, the foundress of the monasteries of the Brigittines, who died July 23, 1373.[1]

[1] Butler's Lives of the Saints.

BRILL (MATTHEW), an artist of whom very few particulars are mentioned; the most material are, that he was born at Antwerp, in 1550, and learned the rudiments of his art in that city; that he went to study at Rome, and in a very few years manifested so much merit in landscape and history, that Pope Gregory XIII. employed him to work in the Vatican, and allowed him an honourable pension as long as he lived. He died in 1584, aged thirty-five.[1]

BRILL (PAUL), an excellent artist, brother to Matthew Brill, was born at Antwerp, in 1554, but bred to the profession of painting under Daniel Voltelmans. From the time of his quitting that master till he went to Italy, his manner was rather stiff, his pictures had a predominant brown and yellow tinge, and his design and colouring were equally indifferent. But when he visited his brother Matthew at Rome, and saw the works of Titian and Caracci, he altered his Flemish manner entirely, and fixed upon a style that was abundantly pleasing, with a charming tone of colour. The pension and employment which his brother possessed at the Vatican were conferred upon Paul; and he so far surpassed him, that he daily rose in his reputation, till he was considered as the first in his profession. Annibal Caracci generally painted the figures in his landscapes, and by that means increased their value to a very high degree. His manner of painting is true, sweet, and tender; the touchings of his trees are firm, and yet delicate; his scenery, his situations, and distances, are admirable, most of them being taken from nature; and the masses of his light and shadow are strong, and very judicious; though, in some of his small easel-pictures, he may be sometimes accounted rather too green, or at least more greenish than could be wished. It is remarked of him, that, in the latter part of his life, his landscapes were always of a small size; but they are beautiful and exquisitely finished, and frequently he painted them on copper. The genuine works of this eminent master are now rarely to be met with, especially those of the larger size, and they afford prices that are extremely high in every part of Europe. Sandrart observes, that in his time the pictures of Paul Brill were eagerly coveted in all countries where the polite arts are encouraged; that abundance of pur-

[1] Pilkington.—Descamps.

chasers appeared at the public sales, ambitious to possess them; and that very large sums of money were given for them whenever they could be procured. And it seems that their intrinsic value is not diminished, since, a very few years ago, one of the landscapes of this master sold in Holland for 160*l.* and another, at an auction in London, for 120 guineas or upwards, and yet they were deemed to be cheaply purchased. He died in 1626, aged seventy-two.[1]

BRINDLEY (JAMES), a man of a most uncommon genius for mechanical inventions, and who particularly excelled in planning and conducting inland navigations, was born at Tunsted, in the parish of Wormhill, and county of Derby, in 1716. His parents were possessed of a little freehold, the small income of which his father dissipated by a fondness for shooting and other field-diversions, and by keeping company with people above his rank. The consequence of this was, that his son was so totally neglected, that he did not receive the ordinary rudiments of education. The necessities of the family were so pressing, that young Brindley was obliged, as early as possible, to contribute towards its support; and, till he was nearly seventeen years of age, he was employed in those kinds of light labour which are usually assigned, in country places, to the children of the poor. At this period of his life, he bound himself apprentice to one Bennet, a mill-wright, near Macclesfield, in Cheshire, and soon became expert in the business; besides which, he quickly discovered a strong attachment to the mechanic arts in general, and a genius for extending them much farther than they had hitherto been carried. In the early part of his apprenticeship, he was frequently left by himself, for whole weeks together, to execute works concerning which his master had given him no previous instructions. These works, therefore, he finished in his own way; and Mr. Bennet was often astonished at the improvements his apprentice, from time to time, introduced into the mill-wright business, and earnestly questioned him from whence he had gained his knowledge. He had not been long at the trade, before the millers, wherever he had been employed, always chose him again, in preference to the master, or any other workman; and, before the expiration of his servitude, at which

[1] Pilkington.—Strutt.—Argenville.—Descamps.

time Mr. Bennet, who was advanced in years, grew unable to work, Mr. Brindley, by his ingenuity and application, kept up the business with credit, and supported the old man and his family in a comfortable manner.

It may not be amiss to mention a singular instance of our young mechanic's active and earnest attention to the improvement of mill-work. His master having been employed to build an engine paper-mill, which was the first of the kind that had been attempted in those parts, went to see one of them at work, as a model to copy after. But, notwithstanding this, when he had begun to build the mill, and prepare the wheels, the people of the neighbourhood were informed by a mill-wright, who happened to travel that road, that Mr. Bennet was throwing his employers' money away, and would never be able to complete, to any effectual purpose, the work he had undertaken. Mr. Brindley, hearing of the report, and being sensible that he could not depend upon his master for proper instructions, determined to see, with his own eyes, the mill intended to be copied. Accordingly, without mentioning his design to a single person, he set out, on a Saturday evening, after he had finished the business of the day; travelled fifty miles on foot; took a view of the mill; returned back, in time for his work, on Monday morning; informed Mr. Bennet wherein he had been deficient; and completed the engine, to the entire satisfaction of the proprietors. Besides this, he made a considerable improvement in the press-paper.

Mr. Brindley afterwards engaged in the mill-wright business on his own account, and, by many useful inventions and contrivances, advanced it to a higher degree of perfection than it had formerly attained; so that he rendered himself greatly valued in his neighbourhood, as a most ingenious mechanic. By degrees, his fame began to spread itself wider in the country, and his genius was no longer confined to the particular branch in which he had hitherto been employed. In 1752, he erected a very extraordinary water-engine at Clifton, in Lancashire, for the purpose of draining some coal-mines, which before were worked at an enormous expence. The water for the use of this engine was brought out of the river Irwell, by a subterraneous tunnel, nearly six hundred yards in length, carried through a rock; and the wheel was fixed thirty feet below the surface of the ground. Mr. Brindley's

superiority to the mechanics in that part of the kingdom where he resided, being now well ascertained, and his reputation having reached the metropolis, he was employed by N. Pattison, esq. of London, and some other gentlemen, in 1755, to execute the larger wheels for a new silk-mill, at Congleton, in Cheshire. The execution of the smaller wheels, and of the more complex part of the machinery, was committed to another person, and that person had the superintendancy of the whole. He was not, however, equal to the undertaking; for he was obliged, after various efforts, to confess his inability to complete it. The proprietors, upon this, being greatly alarmed, thought fit to call in the assistance of Mr. Brindley; but still left the general management of the construction of the silk-mill to the former engineer, who refused to let him see the whole model, and, by giving him his work to perform in detached pieces, without acquainting him with the result which was wanted, affected to treat him as a common mechanic. Mr. Brindley, who, in the consciousness of genius, felt his own superiority to the man who thus assumed an ascendancy over him, would not submit to such unworthy treatment. He told the proprietors, that if they would let him know what was the effect they wished to have produced, and would permit him to perform the business in his own way, he would finish the mill to their satisfaction. This assurance, joined with the knowledge they had of his ability and integrity, induced them to trust the completion of the mill solely to his care; and he accomplished that very curious and complex piece of machinery in a manner far superior to the expectations of his employers. They had not solely the pleasure of seeing it established, with a most masterly skill, according to the plan originally proposed, but of having it constructed with the addition of many new and useful improvements. There was one contrivance in particular, for winding the silk upon the bobbins equally, and not in wreaths; and another for stopping, in an instant, not only the whole of this extensive system throughout its various and numerous apartments, but any part of it individually. He invented, likewise, machines for making all the tooth and pinion wheels of the different engines. These wheels had hitherto been cut by hand, with great labour, but by means of Mr. Brindley's machines, as much work could be performed in one day as had heretofore required fourteen. The pot-

teries of Staffordshire were also, about this time, indebted to him for several valuable additions in the mills used by them for grinding flint stones, by which that process was greatly facilitated.

In the year 1756, Mr. Brindley undertook to erect a steam-engine, near Newcastle-under-Line, upon a new plan. The boiler of it was made with brick and stone, instead of iron plates; and the water was heated by fire-flues of a peculiar construction; by which contrivances the consumption of fuel, necessary for working a steam-engine, was reduced one half. He introduced, likewise, in this engine, cylinders of wood, made in the manner of coopers ware, instead of iron ones; the former being not only cheaper, but more easily managed in the shafts; and he substituted wood too for iron in the chains which worked at the end of the beam. His inventive genius displayed itself in various other useful contrivances, which would probably have brought the steam-engine to a great degree of perfection, if a number of obstacles had not been thrown in his way by some interested engineers, who strenuously opposed any improvements which they could not call their own.

The disappointment of Mr. Brindley's good designs in this respect must have made the less impression upon him, as his attention was soon after called off to another object, which, in its consequences, hath proved to be of the highest national importance; namely, the projecting and executing of Inland Navigations, from whence the greatest benefits arise to trade and commerce. By these navigations the expence of carriage is lessened; a communication is opened from one part of the kingdom to another, and from each of those parts to the sea; and hence the products and manufactures of the country are afforded at a moderate price. In this period of our great mechanic's life, we shall see the powers given him by the God of Nature, displayed in the production of events, which, in any age less pregnant with admirable works of ingenuity than the present, would have constituted a national æra. We shall see him triumphing over all the suggestions of envy or prejudice, though aided by the weight of established customs; and giving full scope to the operations of a strong and comprehensive mind, which was equal to the most arduous undertakings. This he did under the protection of a noble duke, who had the discernment to single

him out, and the steadiness and generosity to support him, against the opinions of those who treated Mr. Brindley's plans as chimeras, and laughed at his patron as an idle projector.

His grace the late duke of Bridgewater had, at Worsley, about seven miles from Manchester, a large estate, rich with mines of coal, which had hitherto lain useless in the bowels of the earth, because the expence of carriage by land was too great to find a market for consumption. The duke, wishing to work these mines, perceived the necessity of a canal from Worsley to Manchester; upon which occasion, Mr. Brindley, who was now become famous in the country, was consulted. Having surveyed the ground, he declared the scheme to be practicable. In consequence of this, an act was obtained, in 1758 and 1759, for enabling his grace to cut a canal from Worsley to Salford, near Manchester, and to carry the same to or near Hollin Ferry, in the county of Lancaster. It being, however, afterwards discovered, that the navigation would be more beneficial, both to the duke of Bridgewater and the public, if carried over the river Irwell, near Barton bridge, to Manchester, his grace applied again to parliament, and procured an act, which enabled him to vary the course of his canal agreeably to this new plan, and likewise to extend a side branch to Longford bridge in Stretford. Mr. Brindley, in the mean time, had begun these great undertakings, being the first of the kind ever attempted, in England, with navigable subterraneous tunnels and elevated aqueducts. The principle laid down at the commencement of this business reflects much honour on the noble undertaker, as well as upon his engineer. It was resolved that the canal should be perfect in its kind, and that, in order to preserve the level of the water, it should be free from the usual obstructions of locks. But, in accomplishing this end, many difficulties occurred, which were deemed unsurmountable. It was necessary that the canal should be carried over rivers, and many large and deep vallies, where it was evident that such stupendous mounds of earth must be raised, as could scarcely, it was thought, be completed by the labour of ages: and, above all, it was not known from what source so large a supply of water could be drawn, as, even upon this improved plan, would be requisite for the navigation. But Mr. Brindley, with a strength of mind peculiar to himself, and

being possessed of the confidence of his great patron, who spared no expence to accomplish his favourite design, conquered all the embarrassments thrown in his way, not only from the nature of the undertaking itself, but by the passions and prejudices of interested individuals: and the admirable machines he contrived, and the methods he took, to facilitate the progress of the work, brought on such a rapid execution of it, that the world began to wonder how it could have been esteemed so difficult. Thus ready are men to find out pretences for lessening the merit of others, and for hiding, if possible, from themselves, the unpleasant idea of their own inferiority.

When the canal was completed as far as Barton, where the Irwell is navigable for large vessels, Mr. Brindley proposed to carry it over that river, by an aqueduct of thirty-nine feet above the surface of the water. This, however, being generally considered as a wild and extravagant project, he desired, in order to justify his conduct towards his noble employer, that the opinion of another engineer might be taken; believing that he could easily convince an intelligent person of the practicability of his design. A gentleman of eminence was accordingly called in; who, being conducted to the place where it was intended that the aqueduct should be made, ridiculed the attempt; and when the height and dimensions were communicated to him, he exclaimed, "I have often heard of castles in the air, but never before was shewn where any of them were to be erected." This unfavourable verdict did not deter the duke of Bridgewater from following the opinion of his own engineer. The aqueduct was immediately begun; and it was carried on with such rapidity and success, as astonished all those who but a little before condemned it as a chimerical scheme. This work commenced in September, 1760, and the first boat sailed over it on the 17th of July, 1761. From that time, it was not uncommon to see a boat loaded with forty tons drawn over the aqueduct, with great ease, by one or two mules; while below, against the stream of the Irwell, persons had the pain of beholding ten or twelve men tugging at an equal draught: a striking instance of the superiority of a canal-navigation over that of a river not in the tideway. The works were then extended to Manchester, at which place the curious machine for landing coals upon the top of the hill, gives a pleasing idea of Mr. Brindley's address in dimi-

nishing labour by mechanical contrivances. It may here be observed, that the bason, in particular, for conveying the superfluous water into the Irwell, below the canal, is an instance of what an attentive survey of this ingenious man's works will abundantly evince, that, where occasion offered, he well knew how to unite elegance with utility.

The duke of Bridgewater perceiving, more and more, the importance of these inland navigations, extended his ideas to Liverpool; and though he had every difficulty to encounter, that could arise from the novelty of his undertakings, or the fears and prejudices of those whose interests were likely to be effected by them, his grace happily overcame all opposition, and obtained, in 1762, an act of parliament for branching his canal to the tideway in the Mersey. This part of the canal is carried over the rivers Mersey and Bollan, and over many wide and deep vallies. Over the vallies it is conducted without the assistance of a single lock; the level of the water being preserved by raising a mound of earth, and forming therein a mould, as it may be called, for the water. Across the valley at Stretford, through which the Mersey runs, this kind of work extends nearly a mile. A person might naturally have been led to conclude, that the conveyance of such a mass of earth must have employed all the horses and carriages in the country, and that the completion of it would be the business of an age. But our excellent mechanic made his canal subservient to this part of his design, and brought the soil in boats of a peculiar construction, which were conducted into caissoons or cisterns. On opening the bottoms of the boats, the earth was deposited where it was wanted; and thus, in the easiest and simplest manner, the valley was elevated to a proper level for continuing the canal. The ground across the Bollan was raised by temporary locks, which were formed of the timber used in the caissoons just mentioned. In the execution of every part of the navigation, Mr. Brindley displayed singular skill and ingenuity; and, in order to facilitate his purpose, he produced many valuable machines, which ought never to be forgotten in this kingdom. Neither ought the œconomy and forecast which are apparent through the whole work to be omitted. His œconomy and forecast are peculiarly discernible in the stops, or floodgates, fixed in the canal, where it is above the level of the land. These stops are so constructed, that, should any of the banks give way, and

thereby occasion a current, the adjoining gates will rise by that motion only, and prevent any other part of the water from escaping than what is near the breach between the two gates.

The success with which the duke of Bridgewater's undertakings were crowned, encouraged a number of gentlemen and manufacturers, in Staffordshire, to revive the idea of a canal navigation through that county, for the advancement of the landed interest and the benefit of trade, in conveying to market, at a cheaper rate, the products and manufactures of the interior parts of the kingdom. This plan was patronized, and generously supported, by lord Gower and Mr. Anson; and it met with the concurrence of many persons of rank, fortune, and influence in the neighbouring counties. Mr. Brindley was, therefore, engaged to make a survey from the Trent to the Mersey; and, upon his reporting that it was practicable to construct a canal, from one of these rivers to the other, and thereby to unite the ports of Liverpool and Hull, a subscription for carrying it into execution was set on foot in 1765, and an act of parliament was obtained in the same year. In 1766, this canal, called, by the proprietors, "The Canal from the Trent to the Mersey," but more emphatically, by the engineer, the Grand Trunk Navigation, on account of the numerous branches which, he justly supposed, would be extended every way from it, was begun; and, under his direction, it was conducted, with great spirit and success, as long as he lived. Mr. Brindley's life not being continued to the completion of this important and arduous undertaking, he left it to be finished by his brother-in-law, Mr. Henshall, who put the last hand to it, in May 1777, being somewhat less than eleven years after its commencement. We need not say, that the final execution of the Grand Trunk Navigation gave the highest satisfaction to the proprietors, and excited a general joy in a populous country, the inhabitants of which already receive every advantage they could wish from so truly noble an enterprize. This canal is ninety-three miles in length; and, besides a large number of bridges over it, has seventy-six locks and five tunnels. The most remarkable of the tunnels is the subterraneous passage of Harecastle, being 2880 yards in length, and more then seventy yards below the surface of the earth. The scheme of this inland navigation had employed the thoughts of the inge-

nious part of the kingdom for upwards of twenty years before, and some surveys had been made. But Harecastle hill, through which the tunnel is constructed, could neither be avoided nor overcome by any expedient the ablest engineers could devise. It was Mr. Brindley alone who surmounted this and other difficulties, arising from the variety of measures, strata, and quick-sands, which none but himself would have attempted.

Soon after the navigation from the Trent to the Mersey was undertaken, application was made to parliament, by the gentlemen of Staffordshire and Worcestershire, for leave to construct a canal from the Grand Trunk, near Haywood in Staffordshire, to the river Severn, near Bewdley. The act being obtained, the design was executed by our great engineer, and hereby the port of Bristol was added to the two before united ports of Liverpool and Hull. This canal, which is about forty-six miles in length, was completed in 1772. Mr. Brindley's next undertaking was the survey and execution of a canal from Birmingham, to unite with the Staffordshire and Worcestershire canal near Wolverhampton. This navigation, which was finished in about three years, is twenty-six miles in length. As, by the means of it, vast quantities of coals are conveyed to the river Severn, as well as to Birmingham, where there must be a peculiar demand for them, extraordinary advantages have hence accrued to manufactures and commerce. Our engineer advised the proprietors of the last mentioned navigation, in order to avoid the inconvenience of locks, and to supply the canal more effectually with water, to have a tunnel at Smethwick. This would have rendered it a complete work. But his advice was rejected, and, to supply the deficiency, the managers have lately erected two of Messrs. Watts and Boulton's steam-engines. The canal from Droitwich to the river Severn, for the conveyance of salt and coals, was likewise executed by Mr. Brindley. By him, also, the Coventry navigation was planned, and it was a short time under his direction. But a dispute arising concerning the mode of execution, he resigned his office; which, it is imagined, the proprietors of that undertaking have since had cause to lament. Some little time before his death, Mr. Brindley began the Oxfordshire canal. This unites with the Coventry canal, and forms a continuation of the Grand Trunk Navigation to Oxford, and thence by the Thames to London. The canal from Ches-

terfield to the river Trent at Stockwith, was the last public undertaking in which Mr. Brindley engaged. He surveyed and planned the whole, and executed some miles of the navigation, which was succesfully finished by Mr. Henshall, in 1777. There were few works of this nature projected, in any part of the kingdom, in which our engineer was not consulted. He was employed, in particular, by the City of London, to survey a course for a canal from Sunning, near Reading in Berkshire, to Monkey island, near Maidenhead. But when application was made to parliament, for leave to effect the design, the bill met with such a violent opposition from the land-owners, that it was defeated.

Mr. Brindley had, for some time, the direction of the Calder navigation; but he declined a farther inspection of it, on account of a difference in opinion among the commissioners. In the year 1766, he laid out a canal from the river Calder, at Cooper's bridge, to Huddersfield in Yorkshire, which hath since been carried into execution. In 1768, he revised the plan for the inland navigation from Leeds to Liverpool. He was, likewise, at the first general meeting of the proprietors after the act of parliament had been obtained, appointed the engineer for conducting the work: but the multiplicity of his other engagements obliged him to decline this employment. In the same year, he planned a canal from Stockton, by Darlington, to Winston in the bishopric of Durham. Three plans, of the like kind, were formed by him in 1769; one from Leeds to Selby; another from the Bristol channel, near Uphill in Somersetshire, to Glastonbury, Taunton, Wellington, Tiverton, and Exeter; and a third from Langport, in the county of Somerset, by way of Ilminster, Chard, and Axminster, to the South channel, at Axmouth, in the county of Devon. In 1770, he surveyed the country, for a canal from Andover, by way of Stockbridge and Rumsey, to Redbridge, near Southampton; and, in 1771, from Salisbury, by Fordingbridge and Ringwood, to Christchurch. He performed the like office, in 1772, for a navigation of the same kind, proposed to be carried on from Preston to Lancaster, and from thence to Kendal, in Westmoreland. He surveyed, likewise, and planned out a canal, to join that of the duke of Bridgewater's at Runcorn, from Liverpool. If this scheme had been executed, it was Mr. Brindley's intention to have constructed the work, by an aque-

duct over the river Mersey, at a place where the tide flows fourteen feet in height. He also surveyed the county of Chester, for a canal from the Grand Trunk to the city of Chester. The plan for joining the Forth and the Clyde was revised by him; and he proposed some considerable alterations, particularly with regard to the deepening of the Clyde, which have been attended to by the managers. He was consulted upon several improvements with respect to the draining of the low lands, in different parts of Lincolnshire and the Isle of Ely. A canal was, likewise, laid out by him, for uniting that of Chesterfield, by the way of Derby, with the Grand Trunk at Swarkstone. To the corporation of Liverpool, he gave a plan for cleansing their docks of mud. This hath been put into execution with the desired effect: and he pointed out, also, the method, which has been attended with equal success, of building walls against the sea without mortar. The last of our great mechanic's ingenious and uncommon contrivances, that we shall mention, is his improvement of the machine for drawing water out of mines, by a losing and a gaining bucket. This he afterwards employed, to advantage, in raising up coals from the mines.

When any extraordinary difficulty occurred to Mr. Brindley, in the execution of his works, having little or no assistance from books, or the labours of other men, his resources lay within himself. In order, therefore, to be quiet and uninterrupted, whilst he was in search of the necessary expedients, he generally retired to his bed; and he has been known to lie there one, two, or three days, till he had attained the object in view. He then would get up, and execute his design without any drawing or model. Indeed, it never was his custom to make either, unless he was obliged to do it to satisfy his employers. His memory was so remarkable, that he has often declared that he could remember, and execute, all the parts of the most complex machine, provided he had time, in his survey of it, to settle in his mind the several departments, and their relations to each other. His method of calculating the powers of any machine invented by him, was peculiar to himself. He worked the question for some time in his head, and then put down the results in figures. After this, taking it up again in that stage, he worked it farther in his mind, for a certain time, and set down the results as before. In the same way he still proceeded, making use

of figures only at stated periods of the question. Yet the ultimate result was generally true, though the road he travelled in search of it was unknown to all but himself; and, perhaps, it would not have been in his power to have shewn it to another.

The attention which was paid by Mr. Brindley to objects of peculiar magnitude did not permit him to indulge himself in the common diversions of life. Indeed, he had not the least relish for the amusements to which mankind, in general, are so much devoted. He never seemed in his element, if he was not either planning or executing some great work, or conversing with his friends upon subjects of importance. He was once prevailed upon, when in London, to see a play. Having never been at an entertainment of this kind before, it had a powerful effect upon him, and he complained, for several days afterward, that it had disturbed his ideas, and rendered him unfit for business. He declared, therefore, that he would not go to another play upon any account. It might, however, have contributed to the longer duration of Mr. Brindley's life, and consequently to the farther benefit of the public, if he could have occasionally relaxed the tone of his mind. His not being able to do so, might not solely arise from the vigour of his genius, always bent upon capital designs; but be, in part, the result of that total want of education, which, while it might add strength to his powers in the particular way in which they were exerted, precluded him, at the same time, from those agreeable reliefs that are administered by miscellaneous reading, and a taste in the polite and elegant arts. The only fault he was observed to fall into, was his suffering himself to be prevailed upon to engage in more concerns than could be completely attended to by any single man, how eminent soever might be his abilities and diligence. It is apprehended that, by this means, Mr. Brindley shortened his days, and, in a certain degree, abridged his usefulness. There is, at least, the utmost reason to believe, that his intense application, in general, to the important undertakings he had in hand, brought on a hectic fever, which continued upon him, with little or no intermission, for some years, and at length terminated his life. He died, at Turnhurst, in Staffordshire, on the 30th of September, 1772, in the 56th year of his age, and was buried at New chapel in the same county, where an altar-tomb has been erected to his

memory. The vast works Mr. Brindley was engaged in at the time of his death, he left to be carried on and completed by his brother-in-law, Mr. Henshall, for whom he had a peculiar regard, and of whose integrity and abilities in conducting these works, he had the highest opinion.

Thus was the world deprived, at a comparatively early period, of this great genius

"Of mother wit, and wise without the schools,"

who very soon gave indications of uncommon talents, and extensive views, in the application of mechanical principles; and who, by a happy concurrence of circumstances, the chief of which was the patronage of his grace the duke of Bridgewater, was favoured with an opportunity of unfolding and displaying his wonderful powers, in the execution of works new to this country, and such as will extend his fame, and endear his memory, to future times. The public could only recognize the merit of this extraordinary man in the stupendous undertakings which he carried to perfection, and exhibited to general view. But those who had the advantage of conversing with him familiarly, and of knowing him well in his private character, respected him still more for the uniform and unshaken integrity of his conduct; for his steady attachment to the interest of the community; for the vast compass of his understanding, which seemed to have a natural affinity with all grand objects; and, likewise, for many noble and beneficent designs, constantly generating in his mind, and which the multiplicity of his engagements, and the shortness of his life, prevented him from bringing to maturity. [1]

BRINSLEY (JOHN), a non-conformist divine, was born at Ashby-de-la-Zouch, in Leicestershire, in 1600. His father was also a divine of the puritan kind, and master of the school at Ashby. The noted astrologer William Lilly, was at his school in 1613. His mother was sister to bishop Hall. After being educated by his father, he was admitted of Emanuel college, Cambridge, at the age of thirteen and a half. Having resided there three or four years, he attended his uncle Hall, then dean of Worcester, as his amanuensis, to the synod of Dort, and after his return, resumed his studies at Cambridge, and being elected scho-

[1] Biog. Brit. an article procured from Mr. Henshall, Brindley's brother-in-law, by Messrs. Wedgewood and Bentley, and much of it drawn up by the latter.—Philips's Hist. of Inland Navigation, &c.

lar of the house, resided there until he took his degrees. When ordained he preached first at Preston, near Chelmsford, then at Somerleyton in Suffolk, and lastly was called to Yarmouth, on the election of the township, but his principles being objected to by Dr. Harsnet, bishop of Norwich, he could only preach on the week days at a country village adjoining, whither the people of Yarmouth followed him, until the township applied to the king for his licence for Mr. Brinsley to preach in Yarmouth. This being granted by his majesty, he remained there until the restoration, when he was ejected with his numerous brethren, who refused the terms of conformity. Although a man of moderate sentiments, he appears to have been inflexible in the points which divided so large a body of clergymen from the church, and is said to have refused considerable preferment to induce him to remain in it. He is praised by his biographer for piety, and extensive learning in theology. He died Jan. 22, 1665. He wrote several treatises enumerated by Calamy, none of which, we believe, are now much known. He had a son, Robert, who was ejected from the university, and afterwards studied and took his degree of M. D. at Leyden, and practised at Yarmouth. [1]

BRISSON (Barnaby), president of the parliament of Paris, and an eminent lawyer, was born at Fontenay in Poictou, about the middle of the sixteenth century. He appeared at first with great eclat at the bar of the parliament; and, by his knowledge and skill in the law, recommended himself so powerfully to Henry III. of France, that this prince first made him his advocate general, then counsellor of state, and in 1580, honoured him with the dignity of president of the parliament. Scævola Sammarthanus relates, that Henry III. declared in his hearing, that there was not a prince in Christendom, who could boast of so learned a man as Barnaby Brisson. The king employed him in several negociations, and sent him ambassador into England. At his return, he employed him to make a collection of his own ordinances, and of those of his predecessors; which he performed with wonderful expedition. He wrote some works in law: "De verborum, quæ ad jus pertinent, significatione." "De formulis et solemnibus populi Romani verbis," Paris, 1583, fol. "De

[1] Calamy.—Lilly's Life and Times, p. 5, 6, 8, edit. 1774.

regio Persarum principatu," &c. 1580, 1590, 1599, 8vo; 1606, 4to; but the best edition is that of Strasburgh, 1710, 8vo, with Sylburgius' notes. He gave an expectation of more considerable performances; but his life was shortened by a very unfortunate accident. Living at Paris when that rebellious city was besieged by Henry IV. he remonstrated against the treasonable practices of the leaguers, who, under pretence of the holy union, contemned the royal authority, which was much more sacred. These religious traitors, being dissatisfied with his loyalty, fell violently upon him, dragged him to prison, and cruelly strangled him the 15th of Nov. 1591.[1]

BRISSOT (PETER), an eminent French physician, was born at Fontenai-le-Comte, in Poitou, 1478, and about 1495 was sent to Paris, where he went through a course of philosophy under Villemar, a famous professor of those times. By his advice, Brissot resolved to be a physician, and studied physic there for four years. Then he began to teach philosophy in the university of Paris; and, after he had done this for ten years, prepared himself for the examinations necessary to his doctor of physic's degree, which he took in May 1514. Being one of those men who are not contented with custom and tradition, but choose to examine for themselves, he made an exact comparison between the practice of his own times and the doctrine of Hippocrates and Galen: and he found that the Arabians had introduced many things into physic that were contrary to the doctrine of those two great masters, and to reason and experience. He set himself therefore to reform physic; and for this purpose undertook publicly to explain Galen's books, instead of those of Avicenna, Rhasis, and Mesuï, which were commonly explained in the schools of physic; but, finding himself obstructed in the work of reformation by his ignorance of botany, he resolved to travel, in order to acquire the knowledge of plants, and put himself into a capacity of correcting pharmacy. Before, however, he left Paris, he undertook to convince the public of what he deemed an inveterate error; but which now is considered as a matter of little consequence. The constant practice of physicians, in the pleurisy, was to bleed from the arm, not on the side where the distemper was, but the opposite side. Brissot disputed about it in

[1] Moreri.—Chaufepie.—Dict. Hist.—Freheri Theatrum.—Blount's Censura.—Memoirs of Literature, vol. IV. p. 7.

the physic-schools, confuted that practice, and shewed, that it was falsely pretended to be agreeable to the doctrine of Hippocrates and Galen. He then left Paris in 1518, and went to Portugal, stopping there at Ebora, where he practised physic; but his new way of bleeding in the pleurisy, notwithstanding his great success, did not please every body. He received a long and rude letter about it from Denys, physician to the king of Portugal; which he answered, and would have published if death had not prevented him in 1522. It was printed, however, three years after at Paris, and reprinted at Basil in 1529. Renatus Moreau published a new edition of it at Paris in 1622, with a treatise of his own, "De missione sanguinis in pleuritide," and the life of Brissot; out of which this account is taken. He never would marry, being of opinion that matrimony did not well agree with study. One thing is related of him, which his biographer, rather uncharitably, says, deserves to be taken notice of, because it is singular in the men of his profession; and it is, that he did not love gain. He cared so little for it, that when he was called to a sick person, he looked into his purse; and, if he found but two pieces of gold in it, refused to go. This, however, it is acknowledged, was owing to his great love of study, from which it was very difficult to take him.

The dispute between Denys and Brissot raised a kind of civil war among the Portuguese physicians. The business was brought before the tribunal of the university of Salamanca, where it was thoroughly discussed by the faculty of physic; but in the mean time, the partisans of Denys had recourse to the authority of the secular power, and obtained a decree, forbidding physicians to bleed on the same side in which the pleurisy was. At last the university of Salamanca gave their judgment; importing, that the opinion of Brissot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to the emperor about 1529, thinking themselves superior both in authority and number; and the matter was brought before Charles V. They were not contented to call the doctrine of their adversaries false; they added that it was impious, mortal, and as pernicious to the body as Luther's schism to the soul. They not only blackened the reputation of their adversaries by private arts, but also openly accused them of ignorance and rashness, of attempts on religion, and of being downright Lutherans in physic. It fell out

unluckily for them, that Charles III. duke of Savoy, happened to die of a pleurisy, after he had been bled according to the practice which Brissot opposed. Had it not been for this, the emperor, it is thought, would have granted every thing that Brissot's adversaries desired of him; but this accident induced him to leave the cause undecided. "Two things," says Bayle, in his usual prattling way, "occur in this relation, which all wise men must needs condemn; namely, the base, the disingenuous, the unphilosophic custom of interesting religion in disputes about science, and the folly and absurdity of magistrates to be concerned in such disputes. A magistrate is for the most part a very incompetent judge of such matters; and, as he knows nothing of them, so he ought to imitate Gallio in this at least, that is, not to care for them; but to leave those whose business it is, to fight it out among themselves. Besides, authority has nothing to do with philosophy and the sciences; it should be kept at a great distance from them, for the same reason that armed forces are removed from a borough at the time of a general assize; namely, that reason and equity may have their full play."[1]

BRISSOT DE WARVILLE (JAMES PETER), a very active agent in the French revolution, and a victim to the tyranny he had created, was the son of the master of an eating-house, and born in 1754 at Chartres in the Orleannois. After receiving a good education, he was intended for the bar, but having served a clerkship for five years, he relinquished the further prosecution of the law, in order to study literature and the sciences; and an accidental acquaintance with some Englishmen, and the perusal of some English books, seem to have confirmed this determination. About this time he changed the appellation of "de Ouarville" to that of Warville, agreeable to the English pronunciation. Having by relinquishing the law incurred his father's displeasure, he was indebted to the bounty of some friends, who enabled him to prosecute his studies at Paris for two years; after which he became editor of the "Courier de l'Europe," a paper printed at Boulogne; but this being discontinued on account of some articles inimical to government, he returned to Paris, and in imitation of Voltaire, Diderot, and D'Alembert, who, as he imagined, had destroyed religious tyranny, began to

[1] Bayle.—Moreri.—Haller Bibl. Med. Pract.

attempt the destruction of political tyranny, which he fancied was reserved for his irresistible pen. To develope the whole of his plan, however, was not his aim at first: and he began, therefore, with attacking such abuses as might have been removed without any injury to an established constitution, but which, as they could not be wholly denied, he endeavoured to trace from the very nature of monarchy. With this view he published some works on criminal jurisprudence, as, in 1780, his "Theory of Criminal laws," 2 vols. 8vo, and two papers arising out of the subject, which gained the prize in 1782, at the academy of Chalons-sur-Marne. He also began a work which was afterwards completed in 10 vols. 8vo, "A philosophical library of the criminal law," and a volume concerning "Truth" and "Thoughts on the means of attaining Truth in all the branches of human knowledge," which he intended merely as an introduction to a work on a more enlarged and comprehensive plan. To all these he annexed ideas of singular importance and utility, although his notions are crude, and his knowledge superficial.

Brissot, at the period of his residence at Boulogne, had been introduced to mademoiselle Dupont, who was employed under mad. de Genlis as reader to the daughter of the duke of Orleans, and whose mother kept a lodging-house in that place: and having married this lady, he found it necessary to exert his literary talents for gaining a subsistence. But as France did not afford that liberty, which he wished to indulge, he formed a design of printing, in Swisserland or Germany, a series of works in a kind of periodical publication, under the title of "An universal Correspondence on points interesting to the welfare of Man and of Society," which he proposed to smuggle into France. With this view, he visited Geneva and Neufchatel, in order to establish correspondences; and he also made a journey to London, which was to be the central point of the establishment, and the fixed residence of the writers. His intentions, however, were divulged by the treachery of some of his confidential associates; and the scheme totally failed. During his abode in London, he concerted the plan of a periodical work or journal, on the literature, arts, and politics of England, which, being published in London, was allowed to be reprinted at Paris, and first appeared in 1784. The avowed object of this publication, as he himself declares, was "the universal eman-

cipation of men." In London, he was arrested for debt; but, being liberated by the generosity of a friend, he returned to Paris, where he was committed to the Bastille in July 1784, on the charge of being concerned in a very obnoxious publication. But by the interest of the duke of Orleans, he was released, on condition of never residing in England, and discontinuing his political correspondence. In 1785, he published two letters to the emperor Joseph II. "Concerning the Right of Emigration, and the Right of the People to revolt," which he applied particularly to the case of the Walachians: and in the following year appeared his "Philosophical Letters on the History of England," in 2 vols. and "A critical Examination of the Travels of the marquis de Chatelleux in North America." With a view of promoting a close, political, and commercial union between France and the United States, he wrote in 1787, with the assistance of Claviere, a tract, entitled "De la France et des Etats Unis, &c." "On France and the United States; or on the Importance of the American Revolution to the kingdom of France, and the reciprocal advantages which will accrue from a commercial Intercourse between the two nations." Of this work, an English translation was published, both in England and America. At this time he was in the service of the duke of Orleans, as secretary to his chancery, with a handsome salary, and apartments in the palais royal; and, without doubt, employed in aiding that monster in his schemes of ambition. In this situation, he wrote a pamphlet against the administration of the archbishop of Sens, entitled "No Bankruptcy, &c." which occasioned the issuing of a lettre de cachet against him. But to avoid its effect, he went to Holland, England, and the Low Countries; and at Mechlin, he edited a newspaper, called "Le Courier Belgique." For the purpose of promoting the views of a society at Paris, denominated "Les Amis des Noirs," and established for the purpose of abolishing negro slavery, he embarked for America in 1788; and, during his residence in that country, he sought for a convenient situation, in which a colony of Frenchmen might be organized into a republic, according to his ideas of political liberty. But his return was hastened in 1789 by the intelligence he received of the progress of the French revolution. After his arrival, he published his "Travels in America;" (Nouveau Voyage dans les Etats Unis, &c. Paris, 1791, 3 vols.

8vo), and as he found the attention of the public directed to the approaching assembly of the states-general, he wrote his "Plan of Conduct for the Deputies of the People." At this time, he had withdrawn from the partisans of the duke of Orleans; and he took an active part in the plans that were then projected for the organization of the people, with a view to their union and energy in accomplishing the revolution. To the lodgings of Brissot, as a person who was held in estimation at this period, the keys of the Bastille, when it was taken, were conveyed; he also became president of the Jacobin club; and he distinguished himself in various ways as a zealous promoter of those revolutionary principles, which afterwards gave occasion to a great number of atrocious excesses. After the king's flight to Varennes, Brissot openly supported the republican cause; but, as some form of monarchy was still the object of the national wish, he was obliged to restrain his impetuosity. The popularity acquired by his writings and conduct was such, as to induce the Parisians to return him as one of their members in the "Legislative national assembly," which succeeded the "Constituent assembly," in October 1791, of which assembly he was appointed secretary; and he became afterwards a member of the committee of public instruction. Although inferior to many others in talents and knowledge, his activity raised him to the rank of head or chief, in the party denominated "Girondists" or "La Gironde," the name of the department to which several of its members belonged, and also from his own name "Brissotins." In his career of ambition, he does not seem to have been influenced by pecuniary considerations; power, more than wealth, being the object of his aim; for, at this time, he and his family lodged in an apartment up four pair of stairs, and subsisted on his stipend as deputy, and the inconsiderable gains accruing from a newspaper. As a determined enemy to monarchy, he was unremitting in his efforts to engage the nation in a war, with the avowed purpose of involving the king and his ministers in difficulties which would terminate in their ruin, and this part of his political conduct must ever be lamented and execrated by the friends of freedom and of mankind. In the impeachment of M. Delessart, the minister for foreign affairs, Brissot took a principal lead; and alleged against him several articles of accusation, in consequence of which, he was apprehended, tried by the high

national court at Orleans, and condemned to die, without being first heard in his own defence; so that he became the first victim to that desperate faction, which afterwards deluged France with blood. His colleagues were so completely terrified by this event, that they requested leave to resign, and the ministry was at once completely dissolved. Their successors, appointed by the king, under the direction and influence of Brissot, were Dumourier, Roland, and Clavière. This appointment was followed by a declaration of war, decreed by the national assembly, against the king of Hungary and Bohemia; and Brissot, during the existence of this administration, which terminated soon, was considered as the most powerful person in France. About this time, Brissot began to entertain secret jealousy and suspicion of La Fayette, and concurred with other members of the assembly, in signing an accusation against him, which, however, he was not able to substantiate. He and his republican party were likewise industrious in their endeavours to throw an odium on the court, by alleging, that a private correspondence was carried on between the king and queen and the emperor; and they even averred, that an "Austrian Committee," and a conspiracy in favour of the enemies of the country, existed among the friends of the court. The charge seemed to be unsupported by sufficient evidence; the king publicly contradicted these accusations as calumnies; nevertheless, they made no small impression on the minds of the public. To the writings and conduct of Brissot, the horrid massacres at the Tuilleries, on the 10th of August, 1792, have been principally ascribed; and it is a poor excuse that he is said to have preserved the lives of several of the Swiss guards on that fatal day. He was employed to draw up the declaration to the neutral powers concerning the suspension of the king's authority; but he is said to have regarded with horror the sanguinary spirit that was now predominant among the leaders of the jacobins. Whilst, indeed, he was ascending to the pinnacle of power, he seems to have been the ardent advocate of insurrection and the revolutionary power: but as he found himself raised to that station, he began to inculcate "order and the constitution," the usual cant of all demagogues who think they have attained their object. In the shocking massacre of the prisoners at Paris in September, he had probably no other concern, than the influence which his irritating speeches and writings had

created on the minds of the more active agents. When the "National convention," the idea of which is said to have been suggested by him, assumed the direction of the state, and assembled on the 20th of September, 1792, he was returned as member for the department of Eure and Loire, his native country. In this assembly, he openly avowed himself an advocate for a republican government, in opposition both to the Jacobins and Orleanists; and was expelled the Jacobin club. On this occasion, he wrote a vindication of his public conduct, under the title of "An Address to all the Republicans." He is said to have been so far shocked by the prospect of the fatal issue of the king's trial, as to have attempted the preservation of his life, by deferring his execution till the constitution should be perfected; a proposition of which the absurdity and cruelty are nearly equal. The war with England, which soon followed the death of Louis, is ascribed to his ardour and credulity; for he was led to imagine, that the consequence of it would be a civil war in this country; and it is said, that this, as well as the war with Holland, was decreed in the national convention, Feb. 1, 1793, at his motion. This charge, however, he retorts on his accusers, and says, that the anarchists, by voting the death of the king, were themselves the authors of the war.

Brissot's influence now gradually declined; and his party was at length overpowered by a more violent and sanguinary faction, denominated the "Mountain," so called from its members usually sitting in the convention, on the upper seats of the hall, at the head of which was Robespierre, of execrable memory. The treachery and desertion of Dumourier likewise contributed to hasten the downfal of this party. To their imbecility or perfidy, the public calamities that threatened the country, were generally ascribed; and, after the establishment of the "Revolutionary tribunal," for the purpose of trying crimes committed against the state, in March 1793, a petition was presented in the following month by the communes of the 48 sections of Paris, requiring that the chiefs of the Girondists, or Brissotins, denounced in it, should be impeached, and expelled the convention. In May and June decrees of arrest were issued against them; and against Brissot among the rest, who attempted to make his escape into Swisserland, but was stopped and imprisoned; and in the following October, he and 21 of his associates were brought before the revolu-

tionary tribunal. Brissot, who was elevated in the midst of them, maintained a firm and tranquil mind; but, though their accusers could support their charges by little more than mere surmises, the whole party was immediately condemned to the scaffold; and next morning were led to execution. There Brissot, after seeing the blood of 16 associates stream from the scaffold, submitted to the stroke with the utmost composure. In the relations of private life, his character stands without reproach; but these afford no counterpoise to his public conduct: and although his sentence was unjust as coming from men as guilty as himself, it was the natural consequence of a tyranny to the establishment of which he had contributed more largely than most of his countrymen.[1]

BRISTOW (RICHARD), an eminent Roman catholic priest and writer in the reign of queen Elizabeth, was born at Worcester, in 1538. In 1555 he was entered of Exeter college, Oxford, according to Pits, which Wood doubts; but he took his degree of B. A. in 1559, and M. A. in 1562, at which last time he was a member of Christ church. He and the celebrated Campian were so esteemed for their talents, as to be selected to entertain queen Elizabeth with a public disputation in 1566. Bristow was afterwards, in July 1567, made a fellow of Exeter college, by the interest of sir William Petre, who had founded some fellowships in that college, and who would have promoted him further, had he not laid himself open to the suspicion of holding popish tenets; and this appeared more plainly by his quitting the university on cardinal Alan's invitation. He went then to Doway, and after prosecuting his theological studies in that academy, was admitted to his doctor's degree in 1579, and, says his biographer, was Alan's "right hand upon all occasions." He was made prefect of studies, lectured on the scriptures, and in the absence of Alan acted as regent of the college. His intense studies, however, injured a constitution originally very weak, and after a journey to Spa, which had very little effect, he was recommended to try his native air. On his return to England, he resided for a very short time with a Mr. Bellamy, a gentleman of fortune, at Harrow on the Hill, where he died Oct. 18, 1581. The popish historians concur in expressing the loss their cause suffered by his death, he being

[1] Life, 1794, 8vo.—Biographie moderne.—Rees's Cyclopædia.

teemed "an Alan in prudence, a Stapleton in acuteness, a Campian in eloquence, a Wright in theology, and a Martin in languages." He wrote, 1. "Dr. Bristow's motives," Antwerp, 1574, 1599, 8vo, translated afterwards into Latin, by Dr. Worthington, Doway, 1608, 4to. 2. "A Reply to William Fulk (his ablest antagonist), in defence of Dr. Allen (Alan's) articles, and book of purgatory," Louvain, 1580, 4to. 3. "Fifty-one demands, to be proposed by catholics to heretics," London, 1592, 4to. 4. "Veritates Aureæ S. R. Ecclesiæ," 1616. 5. "Tabula in summam theologicam S. Thomæ Aquinatis," 1579. He wrote also "An Apology in defence of Alan and himself," and notes upon the Rheims Testament.[1]

BRITANNICO (JOHN ANGELO), an eminent Italian scholar of the fifteenth century, was born in the Brescian territory, of a family originally from Great Britain; and having studied at Padua about the year 1470, kept school at Brescia, and distinguished himself by several learned annotations on various classic authors, particularly Juvenal, Lucan, Horace, Persius, and Statius in his Achilleid. He also wrote grammatical and other tracts, and an eulogy on Bartholomew Cajetan. He is supposed not to have long survived the year 1518, and did not live to publish his notes upon Pliny's Natural History. His Statius was published in 1485, fol. and his Juvenal in 1512, Venice, fol.[2]

BRITO (BERNARD DE), a Portuguese historian, was born at Almeida, Aug. 20, 1569, and entered young into the order of the Cistercians, by whom he was sent to Italy to be educated. During his studies he betrayed much more fondness for history than for philosophy or divinity, yet did not neglect the latter so far as to be unable to teach both, which he did with reputation on his return home. His abilities in investigating the affairs of Portugal procured him the office of first historiographer of Portugal, and he was the first who endeavoured to give a regular form to its history, two folio volumes of which he published in 1597, at Alcobaça, and 1609, at Lisbon, under the title of "Monarchia Lusitana." It is written with elegance; and was brought down to Alfonsus III. by Antony and Francis Brandano, monks of the same order, making in all 7 vols. He published also, 2. Panegyrics of the

[1] Dodd's Ch. Hist. vol. II.—Pits.—Tanner.—Ath. Ox. vol. I.
[2] Gen. Dict.—Moreri.—Saxii Onomast.

kings of Portugal, with their portraits. 3. Ancient Geography of Portugal. 4. Chronicle of the Cistercian order. The "Guerra Brasilica," Lisbon, 1675, 2 vols. folio, is by Francis de Brito, a different person from Bernard, who died in 1617.[1]

BRITTON (THOMAS), a very singular personage, known by the name of the *Musical Small-coal Man*, was born at or near Higham Ferrers, in Northamptonshire, about the middle of the seventeenth century, and went from thence to London, where he bound himself apprentice to a small-coal man. He served seven years, and returned to Northamptonshire, his master giving him a sum of money not to set up: but, after this money was spent, he returned again to London, and set up the trade of small-coal, which he continued to the end of his life. Some time after he had been settled in business here, he became acquainted with Dr. Garaniere, his neighbour, an eminent chemist, who, admitting him into his laboratory, Tom, with the doctor's consent, and his own observation, soon became a notable chemist; contrived and built himself a moving laboratory, in which, according to Hearne, "he performed with little expence and trouble such things as had never been done before." Besides his great skill in chemistry, he became a practical, and, as was thought, a theoretical musician. Tradition only informs us that he was very fond of music, and that he was able to perform on the viol da gamba at his own concerts, which he at first established gratis in his miserable house, which was an old mean building, the ground-floor of which was a repository for his small-coal; over this was his concert-room, long, low, and narrow, to which there was no other ascent than by a pair of stairs on the outside, so perpendicular and narrow, as scarcely to be mounted without crawling.

Hearne allows him to have been a very diligent collector of old books of all kinds, which, in his courses through the town crying his small-coal, he had a good opportunity of doing at stalls, where he used to stop and select for purchase whatever was ancient, particularly on his two favourite subjects of chemistry and music. On the former, it has naturally been suggested that he had picked up books on Rosicrucian mysteries, and not impossible but that he may have wasted some of his small-coals in the great secrets of alchemy in the transmutation of metals.

[1] Moreri.—Dict. Hist.

With respect to music, he collected all the elementary books in English that were then extant; such as Morley's introduction, Simpson's division violist, Playford, Butler, Bath, and Mace; nine books of instruction for the psalmody, flute, and mock trumpet. But besides his vast collection of printed music, the catalogue of which fills eight pages in 4to, of sir J. Hawkins's Hist. of Music, he seems to have been such an indefatigable copyist, that he is said to have transcribed with his own hand, very neatly and accurately, a collection of music which sold after his decease for near 100*l.*

Mr. Walpole, in his Anecdotes, says, that "Woolaston the painter, who was a good performer on the violin and flute, had played at the concert held at the house of that extraordinary person, Thomas Britton the small-coal man, whose picture he twice drew, one of which was purchased by sir Hans Sloane, and is now in the British museum: there is a mezzotinto from it. T. Britton, who made much noise in his time, considering his low station and trade, was a collector of all sorts of curiosities, particularly drawings, prints, books, manuscripts on uncommon subjects, as mystic divinity, the philosopher's stone, judicial astrology, and magic; and musical instruments, both in and out of vogue. Various were the opinions concerning him; some thought his musical assembly only a cover for seditious meetings; others, for magical purposes. He was taken for an atheist, a presbyterian, a jesuit. But Woolaston the painter, and the son of a gentleman who had likewise been a member of that club, averred it as their opinions, that Britton was a plain, simple, honest man, who only meant to amuse himself. The subscription was but ten shillings a year; Britton found the instruments, and they had coffee at a penny a dish. Sir Hans Sloane bought many of his books and MSS. now in the Museum, when they were sold by auction at Tom's coffee-house, near Ludgate."

Dr. Burney in early life conversed with members of this concert, who spoke of him in the same manner. So late as the middle of the last century, mezzotinto prints of him were in all the print-shops, particularly an excellent one by Smith, under which, and almost all the prints of Britton, were the following verses, by Hughes, who frequently performed on the violin at the concerts of this ingenious small-coal man:

"Though mean thy rank, yet in thy humble cell
Did gentle peace, and arts, unpurchased, dwell;
Well pleased, Apollo thither led his train,
And music warbled in her sweetest strain.
Cyllenius so, as fables tell, and Jove,
Came willing guests to poor Philemon's grove.
Let useless pomp behold, and blush to find,
So low a station, such a liberal mind."

In most of the prints, he was represented with his sack of small-coal on his shoulder, and his measure of retail in his hand. In the Guardian, No. 144, Steele, speaking of the variety of original and odd characters, which our free government produces, says: "We have a small-coal man, who beginning with two plain notes, which made up his daily cry, has made himself master of the whole compass of the gammut, and has frequent concerts of music at his own house, for the entertainment of himself and friends."

But the assertion of sir John Hawkins, that Britton was the first who had a meeting that corresponded with the idea of a concert, is not correct: in the time of Charles I. and during the usurpation, at Oxford, meetings for the performance of *Fancies* in six and seven parts, which preceded sonatas and concerts, were very common. And in Charles the Second's time, Banister, father and son, had concerts, first at taverns and public-houses, and afterwards at York-buildings. It is, perhaps, not a matter worthy of dispute; but we imagine that it would be difficult to prove that Handel ever played at the small-coal man's concert. Handel was proud, and never had much respect for English composers. He had been caressed and patronised by princes and nobles so long, that he would as soon have gone into a coal-pit to play at a concert, as to the hovel of our vender of small-coal.

About the commencement of the last century, a passion prevailed among several persons of distinction, of collecting old books and MSS.; and it was their Saturday's amusement during winter, to ramble through various quarters of the town in pursuit of these treasures. The earls of Oxford, Pembroke, Sunderland, and Winchelsea, and the duke of Devonshire, were of this party, and Mr. Bagford and other collectors assisted them in their researches. Britton appears to have been employed by them; and, as he was a very modest, decent, and unpresuming man, he was a sharer in their conversation, when they met after their morning's walk, at a bookseller's shop in Ave-Maria lane.

Britton used to pitch his coal-sack on a bulk at the door, and, dressed in his blue frock, to step in and spend an hour with the company. But it was not only by a few literary lords that his acquaintance was cultivated; his humble roof was frequented by assemblies of the fair and the gay; and his fondness for music caused him to be known by many dilettanti and professors, who formed themselves into a club at his house, where capital pieces were played by some of the first professional artists, and other practitioners; and here Dubourg, when a child, played, standing upon a joint-stool, the first solo that he ever executed in public.

The circumstances of his death were very extraordinary. A ventriloquist was introduced into his company by one justice Robe, who was fond of mischievous jests. This man, in a voice seemingly coming from a distance, announced to poor Britton his approaching end, and bid him prepare for it, by repeating the Lord's prayer on his knees. The poor man did so, but the affair dwelt so much upon his imagination, that he died in a few days, leaving justice Robe to enjoy the fruits of his mirth. His death happened in September, 1714, when he was upwards of sixty years of age.

Britton's wife survived her husband. He left little behind him, except his books, his collection of manuscript and printed music, and musical instruments; all which were sold by auction, and catalogues of them are in the hands of some collectors of curiosities. His instrumental music consists of 160 articles; his vocal, of 42; 11 scores; instruments, 27. All these are specified in Hawkins's History of music, but we shall add the title-page of the catalogue of his library: "The library of Mr. Thomas Britton, small-coal man, deceased; who, at his own charge, kept up a concert of music above forty years, in his little cottage; being a curious collection of every ancient and uncommon book in divinity, history, physic, chemistry, magick, &c. Also a collection of MSS. chiefly on vellum, which will be sold by auction at Paul's coffee-house, &c. Jan. 1714-15," &c. It contained 102 articles in folio; 270 in 4to; 664 in 8vo; 50 pamphlets, and twenty-three MSS. A few of the works in 8vo were sufficiently amatory. A copy of this now very rare catalogue is in Mr. Heber's excellent library.[1]

[1] Hawkins's Hist. of Music.—Walpole's Anecdotes of Painters.—Rees's Cyclopædia.—Annual Register, vols. VIII. and XX.—Spectator, with notes, vol. VIII. p. 208.—Guardian, vol. II. 330.—Dibdin's Bibliomania.

BRIXIUS, or DE BRIE (GERMAIN), a learned Frenchman, was born about the end of the fifteenth century, at Auxerre, or in that diocese; and in his education made great progress in the learned languages, particularly the Greek, from which he translated into Latin, Chrysostom's treatise on the priesthood; his first eight homilies on the epistle of St. Paul to the Romans, and some other works, which contributed very much to his reputation. He used frequently to compose Greek verses, with which he entertained the literati at his house, where they were sure of an open table. From 1512 he was secretary to queen Anne, and archdeacon of Albi. In 1515 he had a canonry conferred upon him in the church of Auxerre, which, in 1520, he resigned, on being promoted to the same rank at Paris. He calls himself almoner to the king in the title of his rare book "Germani Brixii, gratulatoriæ quatuor ad totidem viros classissimos, &c." Paris, 1531, 4to. This contains also four letters to Erasmus, Jerome Vida, Sadolet, and Lazarus Bayf, with some Latin poetry addressed to Francis I. on a marble statue of Venus, which the chevalier Renz had presented to that sovereign. He published also an edition of Longolius's defences, "Christ. Longolii perduellionis rei defensiones duæ," 1520. Brixius died in 1538. He was the familiar acquaintance of Rabelais, and long the correspondent of Erasmus, but what more particularly entitles him to notice here, is his quarrel with sir Thomas More, on which some of the biographers of that illustrious character have been either silent, or superficial. Brixius in 1513 composed a poem called "Chordigera," where in three hundred hexameter verses, he described a battle fought that year by a French ship, la Cordeliere, and an English ship, the Regent. More, who was not then in the high station which he afterwards reached, composed several epigrams in derision of this poem. Brixius, piqued at this affront, revenged himself by the "Anti-Morus," an elegy of about 400 verses, in which he severely censured all the faults which he thought he had found in the poems of More. Yet he kept this piece of satire by him for some time, declaring, that if he should consent to the publication, it would be purely to comply with his friends, who remonstrated to him, that compositions of this kind lost much of their bloom by coming out late. There are three editions of the Anti-Morus. The two first are of Paris; one published by himself, in 1520,

the other in 1560, in the second volume of the "Flores Epigrammatum" of Leodegarius a Quercu, or Léger du Chêne. The third is in the "Corpus Poetarum Latinorum" collected by Janus Gruterus, under the anagrammatic name of Ranutius Gerus. Erasmus says that More despised this poem so much as to have intended to print it; Erasmus at the same time advised More to take no notice of it. The chancellor's great-grandson and biographer, More, seems to think that he had written something in answer to Brixius, before he received this advice from Erasmus, but called in the copies, "so that," says his biographer, "it is now very hard to be found; though some have seen it of late." Much correspondence on the subject may be perused in our authorities. [1]

BROAD, or BRODÆUS (THOMAS), son of the rev. W. Broad, of Rendcombe, in Gloucestershire, was born in 1577, and educated at St. Mary's-hall, Oxford, which he entered in 1594, but soon after went to Alban-hall, where he took his degrees in arts. In 1611, on the death of his father, he became rector of Rendcombe, where he was held in high esteem for piety and learning, and where he died, and was buried in the chancel of his church, in June, 1635. He wrote: 1. a "Touchstone for a Christian," Lond. 1613, 12mo. 2. "The Christian's Warfare," ibid. 1613, 12mo. 3. "Three questions on the Lord's Day, &c." Oxon. 1621, 4to. 4. "Tractatus de Sabbato, in quo doctrina ecclesiæ primitivæ declaratur ac defenditur," 1627, 4to, and two treatises on the same subject, left in manuscript, and published, with an answer, by George Abbot (not the archbishop), as mentioned in his life. [2]

BROCARDUS (JAMES), a man of a visionary turn, was a native of Venice, born in the beginning of the sixteenth century. He embraced the Protestant religion, and expressed a great zeal against Popery. He published several books in Holland, in which he maintained that the particular events of the sixteenth century had been foretold by the prophets, and after he had applied scripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events. In this he succeeded so far as to persuade a French gentleman of noble extraction, and a Protestant, that a Protestant

[1] Moreri.—Jortin's Life of Erasmus.—More's Life of sir T. More, p. 13.—Baillet Jugemens des Savans.

[2] George Abbot, vol. I. p. 29, of this Dictionary.—Ath. Ox. vol. I.

prince would quickly overthrow the Pope's kingdom, and make himself the head of all the united Christians. This gentleman, Ségur Pardaillan, was a faithful servant to the king of Navarre, afterwards Henry IV. and thought heaven designed his master for the glorious enterprise which Brocardus had foretold. Big with these hopes, he proposed to him to send an embassy to the Protestant princes, offering to be his ambassador; and there being nothing in his proposal but what suited with the exigencies of the time, it was approved of, and he was actually deputed to those princes in 1583.

The catholic writers have abused Brocardus as an impostor, and a promoter of wars and insurrections; but though he might have been the cause of disturbances, he does not appear to have been a knavish impostor. He seems to have been sincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with persons who were very kind and charitable to him. "I hear," says Bongars in a letter to Camerarius, dated Feb. 3, 1591, "that your republic has kindly received the good old man J. Brocard, who in his youth appeared among the most polite and learned men." He expresses the same affection for Brocard in another, dated July 24, 1593. "I am mightily pleased with the great affection you express for Brocard. He certainly deserves that some persons of such probity as yours should take care of him. As for me, I am hardly in a capacity to oblige him. I leave no stone unturned to procure him the payment of 300 gold crowns, which Mr. Ségur left him by his will." In another, of Nov. 16, 1594: "I cannot but even thank you for your kind and generous treatment of the poor, but good, old Brocard." He died soon after, but we do not find exactly when.

Among the works he published, which were most of them printed at Ségur Pardaillan's expence, were his "Commentary on the Revelations of St. John," and his "Mystical and prophetical explication of Leviticus." These both came out at Leyden, in 1580; as did some other things of inferior note the same year. The synods of the United Provinces were afraid that people would think they approved the extravagant notions advanced in them, if they were wholly silent about them; and therefore the national senate of Middleburg condemned, in 1581, that method of explaining the scripture; enjoining the divinity

professor at Leyden to speak to Brocard about his visions; and it has been said, that Brocard, not being able to answer the objections raised against his mode of interpreting prophecies, promised to desist.[1]

BROCKES (BARTHOLOMEW HENRY), a German lawyer and poet, was born at Lubeck, Sept. 22, 1680, and after having studied and taken his degrees in the civil and canon law, settled and practised at Hamburgh, where his merit soon raised him to the senatorial dignity, to which the emperor, without any solicitation, added the rank of Aulic counsellor, and count Palatine. These counts Palatine were formerly governors of the imperial palaces, and had considerable powers, being authorized to create public notaries, confer degrees, &c. Brockes published in five parts, from 1724 to 1736, 8vo, "Irdisches Vergnügen in Gott, &c." or "Earthly Contentment in God," consisting of philosophical and moral poems, which were much praised by his countrymen. He also published translations from Marini, and other Italian poets, into German, and had some thoughts of translating Milton, as he had done Pope's Essay on Man, a proof at least of his taste for English poetry. His works form a collection of 9 vols. 8vo, and have been often reprinted. He appears to have carefully divided his time between his public duties and private studies, and died much esteemed and regretted, Jan. 16, 1747.[2]

BROCKLESBY (RICHARD), an eminent English physician, the son of Richard Brocklesby, esq. of the city of Cork, by Mary Alloway, of Minehead, Somersetshire, was born at Minehead, where his mother happened to be on a visit to her parents, Aug. 11, 1722. There he remained until he was three years old, at which time he was carried to Ireland, and privately instructed for some years in his father's house at Cork. At a proper age he was sent to Ballytore school in the north of Ireland, at which Edmund Burke was educated, and although they were not exactly contemporaries, Dr. Brocklesby being seven years older, this circumstance led to a long and strict friendship. Having finished his classical education at Ballytore, with diligence and success, his father, intending him for a physician, sent him to Edinburgh, where after continuing the usual time, he went to Leyden, and took his degree under

[1] Gen. Dict. [2] Saxii Onomast.—Republic of Letters, vol. VIII.—Diet. Hist.

the celebrated Gaubius, who corresponded with him for several years afterwards. His diploma is dated June 28, 1745, and the same year he published his thesis, "De Saliva sana et morbosa."

On returning home he began practice in Broad-street, London; and diligence, integrity, and œconomy, soon enabled him to surmount the difficulties which a young physician has to encounter, while his father assisted him with 150*l.* a year, a liberal allowance at that time. In 1746, he published "An Essay concerning the mortality of the horned cattle:" and in April, 1751, was admitted a licentiate of the college of physicians. He had by this time risen into reputation; and as his manners were naturally mild and conciliating, his knowledge well-founded, and his talents somewhat known as an author, he soon became acquainted with the leading men in the profession — particularly the celebrated Dr. Mead, Dr. Leatherland, Dr. Heberden, sir George Baker, &c. He added another testimony to the fame of Dr. Mead, by always praising his skill, his learning, urbanity, &c. and amongst many other anecdotes of this extraordinary man, used to relate the circumstance of his giving that celebrated impostor, Psalmanazar, an opportunity of eating nearly a pound of raw human flesh at his table, to prove that this was the constant food of the inhabitants of Formosa *.

On the 28th of September 1754, he obtained an honorary degree from the university of Dublin, and was admitted to Cambridge *ad eundem* the 16th of December following. In virtue of this degree at Cambridge, he became a fellow of the college of London the 25th of June 1756; and, on the 7th of October 1758 (on the recommendation of Dr. Shaw, favoured by the patronage of the late lord Barrington), he was appointed physician to the army. In this capacity he attended in Germany the best part of what is called "the seven years' war," where he was soon distinguished by his knowledge, his zeal, and humanity; and particularly recommended himself to the notice of his grace the duke of Richmond, the late lord Pembroke, and

* Amongst many other impositions of Psalmanazar, he related that the inhabitants of Formosa constantly ate human flesh, of which he as frequently partook, and which he called "delicious eating." Dr. Mead, to try him, obtained a pound of human flesh of one of the dissecting surgeons of the hospital from the posteriors of a man who had been hanged that morning, which he had served up at his table, and which Psalmanazar actually ate, seemingly with a good liking, before a large party selected for that purpose.

others, which with the former mellowed into a friendship, only terminated by the doctor's life. On the 27th of October 1760, he was appointed physician to the hospitals for the British forces, and returned to England some time before the peace of 1763.

On his return he settled in Norfolk-street, in the Strand, where he was considered as a physician of very extensive experience, particularly in all diseases incident to the army. His practice spread in proportion to his reputation; and, with his half-pay, and an estate of about six hundred pounds per year, which devolved on him by the death of his father, he was now enabled to live in a very handsome manner, and his table was frequently filled with some of the most distinguished persons for rank, learning, and abilities in the kingdom. In the course of his practice, his advice as well as his purse was ever accessible to the poor, as well as to men of merit who stood in need of either. Besides giving his advice to the poor of all descriptions, which he did with an active and unwearied benevolence, he had always upon his list two or three poor widows, to whom he granted small annuities; and who, on the quarter day of receiving their stipends, always partook of the hospitalities of his table. To his relations who wanted his assistance in their business or professions, he was not only liberal, but so judicious in his liberalities as to supersede the necessity of a repetition of them. To his friend Dr. Johnson (when it was in agitation amongst his friends to procure an enlargement of his pension, the better to enable him to travel for the benefit of his health), he offered an establishment of one hundred pounds per year during his life: and, upon doctor Johnson's declining it (which he did in the most affectionate terms of gratitude and friendship), he made him a second offer of apartments in his own house, for the more immediate benefit of medical advice. To his old and intimate friend Edmund Burke, he had many years back bequeathed by will the sum of one thousand pounds; but recollecting that this event might take place (which it afterwards did) when such a legacy could be of no service to him, he, with that judicious liberality for which he was always distinguished, gave it to him in advance, "*ut pignus amicitiæ:*" it was accepted as such by Mr. Burke, accompanied with a letter, which none but a man feeling the grandeur and purity of friendship like him, could dictate.

Passing through a life thus honourably-occupied in the liberal pursuits of his profession, and in the confidence and friendship of some of the first characters of the age for rank or literary attainments, the doctor reached his 73d year; and finding those infirmities, generally attached to that time of life, increase upon him, he gave up a good deal of the bustle of business, as well as his half-pay, on being appointed, by his old friend and patron the duke of Richmond, physician general to the royal regiment of artillery and corps of engineers, March, 1794. This was a situation exactly suited to his time of life and inclinations; hence he employed his time in occasional trips to Woolwich, with visits to his friends and patients. In this last list he never forgot either the poor or those few friends whom he early attended as a medical man gratuitously. Scarcely any distance, or any other inconvenience, could repress this benevolent custom; and when he heard by accident that any of this latter description of his friends were ill, and had through delicacy abstained from sending for him, he used to say, somewhat peevishly, "Why am I treated thus? Why was not I sent for?"

Though debilitated beyond his years, particularly for a man of his constant exercise and abstemious and regular manner of living, he kept up his acquaintance and friendships to the last, and in a degree partook of the pleasantries and convivialities of the table. The friends, who knew his habits, sometimes indulged him with a nap in his arm chair after dinner, which greatly refreshed him: he then would turn about to the company, and pay his club of the conversation, either by anecdote or observation, entirely free from the laws or severities of old age.

In the beginning of December 1797, he set out on a visit to Mrs. Burke, at Beaconsfield, the long frequented seat of friendship and hospitality, where the master spirit of the age he lived in, as well as the master of that mansion, had so often adorned, enlivened, and improved the convivial hour. On proposing this journey, and under so infirm a state as he was in, it was hinted by a friend, whether such a length of way, or the lying out of his own bed, with other little circumstances, might not fatigue him too much: he instantly caught the force of this suggestion, and with his usual placidity replied, "My good friend, I perfectly understand your hint, and am thankful to you for it; but where's the difference whether I die at a friend's

house, at an inn, or in a post-chaise? I hope I'm every way prepared for such an event, and perhaps it would be as well to elude the expectation of it." He therefore began his journey the next day, and arrived there the same evening, where he was cordially received by the amiable mistress of the mansion, as well as by doctors Lawrence and King, who happened to be there on a visit. He remained at Beaconsfield 'till the 11th of December, but recollecting that his learned nephew, Dr. Young, now foreign secretary to the royal society, was to return from Cambridge to London next day, he instantly set out for his house in town, where he ate his last dinner with his nearest friends and relations. About nine o'clock he desired to go to bed, but going up stairs fatigued him so much, that he was obliged to sit in his chair for some time before he felt himself sufficiently at ease to be undressed. In a little time, however, he recovered himself; and, as they were unbuttoning his waistcoat, he said to his elder nephew, "What an idle piece of ceremony this buttoning and unbuttoning is to me now!" When he got to bed he seemed perfectly composed, but in about five minutes after, expired without a groan.

He was interred Dec. 18, in the church-yard of St. Clement Danes, in a private manner, according to his request. His fortune, amounting to near 30,000*l.* after a few legacies to friends and distant relations, was divided between his two nephews, Robert Beeby, esq. and Dr. Thomas Young. The preceding facts may be sufficient to illustrate Dr. Brocklesby's character. His future fame as a writer must rest on his publications, of which the following is, we believe, a correct list: 1. "Dissertatio Inaug. de Saliva Sana et Morbosa," Lug. Bat. 1745, 4to. 2. "An Essay concerning the Mortality of the Horned Cattle," 1746, 8vo. 3. "Eulogium Medicum, sive Oratio Anniversaria Harveiana habita in Theatris Collegii Regalis Medicorum Londinensium, Die xviii Octobris," 1760, 4to. 4. "Œconomical and Medical Observations from 1738 to 1763, tending to the improvement of Medical Hospitals," 1764, 8vo. 5. "An Account of the poisonous root lately found mixed with Gentian," Phil. Trans. N. 486. 6. "Case of a Lady labouring under a Diabetes," Med. Observ. No. III. 7. "Experiments relative to the Analysis and Virtues of Seltzer Water," ibid. vol. IV. 8. "Case of an Encysted Tumour in the Orbit of the Eye, cured by Messrs. Bromfield and Ingram," ibid. 9. "A Disserta-

tion on the Music of the Antients." We do not know the date of this last article, but believe it to be amongst his early literary amusements. When Dr. Young was at Leyden, a professor, understanding he was a nephew of Dr. Brocklesby's, shewed him a translation of it in the German language.[1]

BRODEAU (JOHN), in Latin BRODÆUS, an eminent critic, on whom Lipsius, Scaliger, Grotius, and all the learned of his age, have bestowed high encomiums, was descended from a noble family in France, and born at Tours in 1500. He was liberally educated, and placed under Alciat to study the civil law; but, soon forsaking that, he gave himself up wholly to languages and the belles-lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other eminent characters; and here he applied himself to the study of philosophy, mathematics, and the sacred languages, in which he made no small proficiency. Then returning to his own country, he led a retired but not an idle life; as his many learned lucubrations abundantly testify. He was a man free from all ambition and vain-glory, and suffered his works to be published rather under the sanction and authority of others, than under his own: a singular example, says Thuanus, of modesty in this age, when men seek glory not only from riches and honours, but even from letters; and that too with a vanity which disgraces them. He died in 1563, at Tours, where he was a canon of St. Martin. His principal works are, 1. his "Miscellanea, a collection of criticisms and remarks, the first six books of which are published in Gruter's "Lampas, seu fax artium," vol. II. and the four latter in vol. IV. 2. "Annotationes in Oppianum, Q. Calabrum, et Coluthum," Basil, 1552, 8vo. 3. "Notæ in Martialem," ibid. 1619, 8vo. 4. "Annot. in Xenophontem, Gr. et Lat." ibid. 1559, fol. 5. "Epigrammata Græca cum Annot. Brodæi et H. Steph." Francfort, 1600, fol. Many of these epigrams were translated into Latin by Dr. Johnson, and are printed with his works.[2]

BROECKHUSIUS (JOHN), or JOHN BROECKHUIZEN, a distinguished scholar in Holland, was born Nov. 20, 1649, at Amsterdam, where his father was a clerk in the admiralty. He learned the Latin tongue under Hadrian Ju-

[1] From a life in the European Magazine, 1798.—Boswell's Life of Johnson.—Gent. Mag. vol. LXVII.

[2] Gen. Dict.—Moreri.—Baillet Jugemens des Savans.—Saxii Onomast.—Blount's Censura.

nius, and made a prodigious progress in polite literature; but his father dying when he was very young, he was taken from literary pursuits, and placed with an apothecary at Amsterdam, with whom he lived some years. Not liking this, he went into the army, where his behaviour raised him to the rank of lieutenant-captain; and, in 1674, was sent with his regiment to America in the fleet under admiral de Ruyter, but returned to Holland the same year. In 1678 he was sent to the garrison at Utrecht, where he contracted a friendship with the celebrated Grævius; and here, though a person of an excellent temper, he had the misfortune to be so deeply engaged in a duel, that, according to the laws of Holland, his life was forfeited: but Grævius wrote immediately to Nicholas Heinsius, who obtained his pardon from the stadtholder. Not long after, he became a captain of one of the companies then at Amsterdam; which post placed him in an easy situation, and gave him leisure to pursue his studies. His company being disbanded in 1697, a pension was granted him; upon which he retired to a country-house near Amsterdam, where he saw but little company, and spent his time among his books. He died Dec. 15, 1707, and was interred at Amsterween, near Amsterdam; a monument was afterwards erected to his memory, with an inscription, the letters of which are arranged so as to form the date of the year, which we presume was considered as a great effort of genius:

prInCeps poetarVM DeCessIt.

His works are, 1. his "Carmina," Utrecht, 1684, 12mo, and afterwards more splendidly by Hoogstraaten, at Amst. 1711, 4to, under the title of "Jani Broukhusii poematum libri sedecim." 2. "Actii Sinceri Sannazarii, &c. Opera Latina; accedunt notæ, &c." Amst. 1680, 12mo, without his name, which was added to the best edition, Amst. 1727. 3. "Aonii Palearii Verulani opera," ibid. 1696, 8vo, without his name, and by some mistaken for one of Grævius's editions. 4. "S. Aurelii Propertii Elegiarum libri IV." ibid. 1702, 4to; ibid. 1727, 4to. 5. "Albii Tibulli quæ extant, &c." ibid. 1708, 4to. His "Dutch poems" were published by Hoogstraaten, Amst. 1712, 8vo, with the author's life. Modern critics seem agreed in the value of his editions of the classics, although he has been sometimes censured for bold freedoms.[1]

[1] Gen. Dict.—Moreri.—Saxii Onomast.—Dibdin's Classics in Tibull. and Propert.

BROKES. See BROOKES.

BROKESBY (FRANCIS), was born at Stoke Golding, in Leicestershire, Sept. 29, 1637, and educated at Trinity college, Cambridge, and was afterwards rector of Rowley, in the East riding of Yorkshire. He wrote a "Life of Jesus Christ;" and was a principal assistant to Mr. Nelson in compiling his "Feasts and Fasts of the Church of England." He was also author of "An History of the government of the primitive Church, for the three first centuries, and the beginning of the fourth," printed by W. B. 1712, 8vo. In a dedication to Mr. Francis Cherry, dated Shottesbroke, Aug. 13, 1711, the author says, "The following treatise challenges you for its patron, and demands its dedication to yourself, in that I wrote it under your roof, was encouraged in my studies by that respectful treatment I there found, and still meet with; and withal, as I was assisted in my work by your readiness to supply me, out of your well-replenished library, with such books as I stood in need of in collecting this history. I esteem myself, therefore, in gratitude obliged to make this public acknowledgement of your favours, and to tell the world, that when I was by God's good providence reduced to straits (in part occasioned by my care lest I should make shipwreck of a good conscience), I then found a safe retreat and kind reception in your family, and there both leisure and encouragement to write this following treatise." As Mr. Brokesby's straits arose from his principles as a nonjuror, he was, of course, patronised by the most eminent persons of that persuasion. The house of the benevolent Mr. Cherry, however, was his asylum; and there he formed an intimacy with Mr. Dodwell, whose "Life" he afterwards wrote, and with Mr. Nelson, to whom the Life of Dodwell is dedicated. He died suddenly soon after that publication, in 1715. Mr. Brokesby was intimately acquainted with the famous Oxford antiquary, Hearne, who printed a valuable letter of his in the first volume of Leland's Itinerary; and was said to be the author of a tract, entitled "Of Education, with respect to grammar-schools and universities," 1710, 8vo. [1]

BROM (ADAM DE), almoner to king Edward II. is allowed to have shared the honour of founding Oriel college, Oxford, with that monarch. The only accounts we have of De Brom state, that he was rector of Hanworth in Mid-

[1] Nichols's Hist. of Hinckley, and Hist. of Leicestershire, where is Mr. Brokesby's curious diary, &c.

dlesex, in 1313; the year following, chancellor of the diocese of Durham; in 1319, archdeacon of Stow; and a few months after was promoted to the living of St. Mary, Oxford. In 1324 he requested of his sovereign to be empowered to purchase a messuage in Oxford, where he might found, to the honour of the Virgin Mary, a college of scholars, governed by a rector of their own choosing, "sub nomine Rectoris Domus Scholarium Beatæ Mariæ." With this the king readily complied, and De Brom immediately commenced his undertaking by purchasing a tenement in St. Mary's parish; and, by virtue of the charter granted by the king, dated 1324, founded a college of scholars for the study of divinity and logic. He then resigned the whole into the hands of the king, of whose liberality he appears to have made a just estimate, and from whose power he expected advantages to the society, which he was himself incapable of conferring. Nor was he disappointed in the issue of this well-timed policy. The king took the college under his own care, and the next year granted a new charter, appointing it to be a college for divinity and the canon-law, to be governed by a provost, and for their better maintenance, besides some tenements in St. Mary's parish, he gave them the advowson of St. Mary's church, &c. Adam de Brom, who was deservedly appointed the first provost, drew up a body of statutes in 1326, and gave his college the church of Aberforth in Yorkshire; and in 1327, Edward III. bestowed upon them a large messuage, situated partly in the parish of St. John Baptist, called La Oriole, to which the scholars soon removed, and from which the college took its name. De Brom procured other advantages for the college, the last of which was the advowson of Coleby in Lincolnshire. He died June 16, 1332, and was buried in St. Mary's church, in a chapel still called after his name. It is said to have been built by him, and his tomb, now decayed, was visible in Antony Wood's time. In this chapel the heads of houses assemble on Sundays, &c. previous to their taking their seats in the church.[1]

BROME (ALEXANDER), an English poet, has the reputation of ably assisting the royal party in the time of Charles I. and of even having no inconsiderable hand in promoting the restoration. Of his personal history, we

[1] Chalmers's History of Oxford.

have only a few notices in the Biographia Dramatica. He was born in 1620, and died June 30, 1666. He was an attorney in the lord mayor's court, and through the whole of the protectorship, maintained his loyalty, and cheered his party by the songs and poems in his printed works, most of which must have been sung, if not composed, at much personal risk. How far they are calculated to excite resentment, or to promote the cause which the author espoused, the reader must judge. His songs are in measures, varied with considerable ease and harmony, and have many sprightly turns, and satirical strokes, which the Roundheads must have felt. Baker informs us that he was the author of much the greater part of those songs and epigrams which were published against the rump. Phillips styles him the "English Anacreon." Walton has drawn a very favourable character of him in the eclogue prefixed to his works, the only one of the commendatory poems which seems worthy of a republication. Mr. Ellis enumerates three editions of these poems, the first in 1660, the second in 1664, and the third in 1668. That, however, used in the late edition of the English Poets is dated 1661. In 1660 he published "A Congratulatory Poem on the miraculous and glorious Return of Charles II." which we have not seen. Besides these poems he published a "Translation of Horace," by himself, Fanshaw, Holliday, Hawkins, Cowley, Ben Jonson, &c. and had once an intention to translate Lucretius. In 1654 he published a comedy entitled "The Cunning Lovers," which was acted in 1651 at the private house in Drury Lane. He was also editor of the plays of Richard Brome, who, however, is not mentioned as being related to him.[1]

BROME (RICHARD) lived also in the reign of Charles I. and was contemporary with Decker, Ford, Shirley, &c. His extraction was mean; for he was originally no better than a menial servant of Ben Jonson. He wrote himself, however, into high repute; and is addressed in some lines by his quondam master, on account of his comedy called the "Northern Lass." His genius was entirely turned to comedy, and we have fifteen of his productions in this way remaining. They were acted in their day with great applause, and have been often revived since. Even in our

[1] English Poets, Edit. 21 vols. 1810.—Biog. Dram.—Kennett's Register, p. 216.—Ellis's Specimens, vol. III.

own time, one of them, called the "Jovial Crew," has, with little alteration, been revived, and exhibited at Covent-garden with great and repeated success. He died in 1652.[1]

BROMFIELD (Sir William), an eminent English surgeon, was born in London, in 1712, and studied surgery under the celebrated Ranby, by whose instructions he was soon enabled to practise on his own account. In 1741, he began to give lectures on anatomy and surgery, and soon found his theatre crowded with pupils. Some years after, in conjunction with the rev. Mr. Madan, he formed the plan of the Lock hospital, into which patients were first received Jan. 3, 1747, and was made first surgeon to that establishment, an office he filled with advantage to the patients and credit to himself for many years. With a view of contributing to its success, he altered an old comedy, "The City Match," written in 1639, by Jaspar Maine, and procured it to be acted at Drury-lane theatre, in 1755, for the benefit of the hospital. He was also, very early after its being instituted, elected one of the surgeons to St. George's hospital. In 1761, he was appointed in the suite of the noble persons, who were sent to bring over the princess of Mecklenburgh, our present queen, and was soon after appointed surgeon to her majesty's household. In 1751, he sent to the royal society a case of a woman who had a fœtus in her abdomen nine years, which is printed in their Transactions for the same year. In 1757, he published an account of the English night shades, the internal use of which had been recommended in scrophulous cases; but they had failed in producing the expected benefit with him. In 1759, he gave "A Narrative of a Physical Transaction with Mr. Aylet, surgeon, at Windsor." This is a controversial piece of no consequence now, but the author clears himself from the imputation of having treated his antagonist improperly. In 1767, he published "Thoughts concerning the present peculiar method of treating persons inoculated for the Small-pox." This relates to the Suttons, who were now in the zenith of their reputation. He thinks their practice of exposing their patients to the open air in the midst of winter, of repelling the eruption, and checking or preventing the suppurative process, too bold, and hazardous.

[1] Biog. Dramatica.—Winstanley and Jacob.

On the whole, however, he acknowledges, they were deserving of commendation, for the improvements they had introduced, in the treatment, both of the inoculated and natural small-pox. His next work, the most considerable one written by him, was "Chirurgical Cases and Observations," published in 1773, in 2 vols. 8vo. Though there are much judicious practice, and many valuable observations contained in these volumes, yet they did not answer the expectations of the public, or correspond to the fame and credit the author had obtained: accordingly in the following year they were attacked by an anonymous writer, said to be Mr. Justamond, in a pamphlet, entitled "Notes on Chirurgical Cases and Observations, by a Professor of Surgery." The strictures contained in these notes are keen and ingenious, and, though evidently the produce of ill-humour, yet seem to have had the effect of preventing so general a diffusion of the cases, as the character of the author would otherwise have procured them. They have never been reprinted. About this time the author took a spacious mansion in Chelsea park, which he enlarged, altered, and furnished in an elegant style. Hither he retired, after doing his business, which he began gradually to contract into a narrower circle. With that view, a few years after, he gave up his situation as surgeon to the Lock hospital. His other appointments he kept to the time of his death, which happened on the 24th of November, 1792, in the 80th year of his age.[1]

BROMLEY (JOHN), an English clergyman, was a native of Shropshire, but where educated is not known. In the beginning of king James II.'s reign he was curate of St. Giles's in the Fields, London, but afterwards turned Roman catholic, and was employed as a corrector of the press in the king's printing-house, which afforded him a comfortable subsistence. When obliged to quit that, after the revolution, he undertook a boarding-school for the instruction of young gentlemen, some of whom being the sons of opulent persons, this employment proved very beneficial. His biographer informs us that Pope, the celebrated poet, was one of his pupils. He afterwards travelled abroad with some young gentlemen, as tutor, but retired at last to his own country, where he died Jan. 10, 1717. He published

[1] Rees's Cyclopædia.

only a translation of the "Catechism of the Council of Trent;" Lond. 1687, 8vo.[1]

BROMPTON (JOHN) was a Cistercian monk, and abbot of Jorevall, or Jerevall, in Richmondshire. The "Chronicon" that goes under his name begins at the year 588, when Augustin the monk came into England, and is carried on to the death of king Richard I. anno domini 1198. This chronicle, Selden says, does not belong to the person whose name it goes under, and that John Brompton the abbot did only procure it for his monastery of Jorevall. But whoever was the author, it is certain he lived after the beginning of the reign of Edward III. as appears by his digressive relation of the contract between Joan, king Edward's sister, and David, afterwards king of Scots. This historian has borrowed pretty freely from Hoveden. His chronicle is printed in the "Decem Script. Hist. Angliæ," Lond. 1652, fol.[2]

BRONCHORST (JOHN), of Nimeguen, where he was born in 1494, and therefore sometimes called NOVIOMAGUS, was an eminent mathematician of the sixteenth century, and rector of the school of Daventer, and afterwards professor of mathematics at Rostock. He died at Cologne in 1570. Saxius says that he was first of Rostock, then of Cologne, and lastly of Daventer, which appears to be probable from the dates of his writings. He wrote, 1. "Scholia in Dialecticam Georgii Trapezuntii," Cologne and Leyden, 1537, 8vo. 2. "Arithmetica," ibid. and Paris, 1539. 3. "De Astrolabii compositione," Cologne, 1533, 8vo. 4. "Urbis Pictaviensis (Poitiers) tumultus, ejusque Restitutio," an elegiac poem, Pictav. 1562, 4to. 5. "Ven. Bedæ de sex mundi ætatibus," with scholia, and a continuation to the 26th of Charles V. Cologne, 1537. He also translated from the Greek, Ptolomy's Geography.[3]

BRONCHORST (EVERARD), son of the preceding, was born at Daventer in 1554, and became one of the most celebrated lawyers in the Netherlands. He studied at Cologne, Erfurt, Marpurg, Wittemberg, and Basil, at which last place he took his doctor's degree in 1579. He afterwards taught law at Wittemberg for a year, and at Erfurt for two years, and returned then to his own country, where

[1] Dodd's Church Hist. vol. III.
[2] Selden in vitis X. Script.—Tanner.—Nicolson's English Hist. Library.
[3] Moreri.—Foppen.—Saxii Onomast.

he was appointed burgomaster of Daventer in 1586, and the year following professor at Leyden, where he died May 27, 1627. His principal works were: 1. "Centuriæ et conciliationes earundem controversiarum juris, Cent. II." 1621. 2. "Methodus Feudorum," Leyden, 8vo. 3. "Aphorismi politici," first collected by Lambert Danæus, and enlarged by Bronchorst, probably a good book, as it was prohibited at Rome in 1646.[1]

BRONZERIO (JOHN-JEROM), an Italian physician, was born of wealthy parents, in Abadia, near Rovigo, in the Venetian territory, in 1577. After making great progress in the study of the belles lettres, philosophy, and astronomy, he was sent to Padua, where he was initiated into the knowledge of medicine and anatomy, and in 1597, was made doctor. He now went to Venice, where he practised medicine to the time of his death, in 1630. His publications are, "De innato calido, et naturali spiritu, in quo pro veritate rei Galeni doctrina defenditur," 1626, 4to; "Disputatio de Principatu Hepatis ex Anatome Lampetræ," Patav. 4to. Though from dissecting the liver of this animal he was satisfied the blood did not acquire its red colour there, yet he did not choose to oppose the doctrine of Galen. His observation, however, was probably not lost, but led the way to a more complete discovery of the fact, by subsequent anatomists. He published also, "De Principio Effectivo Semini insito."[2]

BRONZINO. See ALLORI.

BROOKE (FRANCES), whose maiden name was Moore, was the daughter of a clergyman, and the wife of the rev. John Brooke, rector of Colney in Norfolk, of St. Augustine in the city of Norwich, and chaplain to the garrison of Quebec. She was as remarkable for her gentleness and suavity of manners as for her literary talents. Her husband died on the 21st of January 1789, and she herself expired on the 26th of the same month, at Sleaford, where she had retired to the house of her son, now rector of Folkingham in Lincolnshire. Her disorder was a spasmodic complaint. The first literary performance we know of her writing was the "Old Maid," a periodical work, begun November 15, 1755, and continued every Saturday until about the end of July 1756. These papers have

[1] Moreri.—Foppen.—Freheri.—Illust. Academiæ Lcid. 1614, 4to, p. 89.—Saxii Onomast.

[2] Moreri.—Haller Bibl. Med.—Freheri Theatrum.

since been collected into one volume 12mo. In the same year (1756) she published "Virginia," a tragedy, with odes, pastorals, and translations, 8vo. In the preface to this publication she assigns as a reason for its appearance, "that she was precluded from all hopes of ever seeing the tragedy brought upon the stage, by there having been two so lately on the same subject."—"If hers," she adds, "should be found to have any greater resemblance to the two represented, than the sameness of the story made unavoidable, of which she is not conscious, it must have been accidental on her side, as there are many persons of very distinguished rank and unquestionable veracity, who saw hers in manuscript before the others appeared, and will witness for her, that she has taken no advantage of having seen them. She must here do Mr. Crisp the justice to say, that any resemblance must have been equally accidental on his part, as he neither did, nor could see her Virginia before his own was played; Mr. Garrick having declined reading hers till Mr. Crisp's was published." Prefixed to this publication were proposals for printing by subscription a poetical translation, with notes, of il Pastor Fido, a work which probably was never completed.

In 1763 she published a novel, entitled, "The History of Lady Julia Mandeville," concerning the plan of which there were various opinions, though of the execution there seems to have been but one. It was read with much avidity and general approbation. It has been often, however, wished that the catastrophe had been less melancholy; and of the propriety of this opinion the authoress herself is said to have been satisfied, but did not choose to make the alteration. In the same year she published "Letters from Juliet lady Catesby to her friend lady Henrietta Campley," translated from the French, 12mo. She soon afterwards went to Canada with her husband, who was chaplain to the garrison at Quebec; and there saw those romantic scenes so admirably painted in her next work, entitled, "The History of Emily Montagu," 1769, 4 vols. 12mo. The next year she published "Memoirs of the Marquis of St. Forlaix," in 4 vols. 12mo. On her return to England accident brought her acquainted with Mrs. Yates, and an intimacy was formed between them which lasted as long as that lady lived; and when she died, Mrs. Brooke did honour to her memory by a eulogium printed in the Gentleman's Magazine. If we are not mistaken,

Mrs. Brooke had with Mrs. Yates for a time some share in the opera-house. She certainly had some share of the libellous abuse which the management of that theatre during the above period gave birth to. We have already seen that her first play had been refused by Mr. Garrick. After the lapse of several years she was willing once more to try her fortune at the theatre, and probably relying on the influence of Mrs. Yates to obtain its representation, produced a tragedy which had not the good fortune to please the manager. He therefore rejected it; and by that means excited the resentment of the authoress so much that she took a severe revenge on him in a novel published in 1777, entitled the "Excursion," in 2 vols. 12mo. It is not certainly known whether this rejected tragedy is or is not the same as was afterwards acted at Covent-garden. If it was, it will furnish no impeachment of Mr. Garrick's judgment. It ought, however, to be added, that our authoress, as is said, thought her invective too severe; lamented and retracted it. In 1771 she translated "Elements of the History of England, from the invasion of the Romans to the reign of George II. from the abbé Millot," in 4 vols. 12mo. In January 1781, the "Siege of Sinope," a tragedy, was acted at Covent-garden. This piece added but little to her reputation, though the principal characters were well supported by Mr. Henderson and Mrs. Yates. It went nine nights, but never became popular; it wanted energy, and had not much originality; there was little to disapprove, but nothing to admire. Her next and most popular performance was "Rosina," acted at Covent-garden in December 1782. This she presented to Mr. Harris, and few pieces have been equally successful. The simplicity of the story, the elegance of the words, and the excellence of the music, promise a long duration to this drama. Her concluding work was "Marian," acted 1788 at Covent-garden with some success, but very much inferior to Rosina.[1]

BROOKE (Henry), an amiable and ingenious writer, was a native of Ireland, where he was born in the year 1706. His father, the rev. William Brooke of Rantavan, rector of the parishes of Killinkare, Mullough, Mybullough, and Licowie, is said to have been a man of grent talents and

[1] From our last edition.—Gent. Mag. vol. LIX.—Biog. Dram.—Nichols's Life of Bowyer.

worth; his mother's name was Digby. His education appears to have been precipitated in a manner not very usual: after being for some time the pupil of Dr. Sheridan, he was sent to Trinity college, Dublin, and from thence removed, when only seventeen years old, to study law in the Temple. Dr. Sheridan was probably the means of his being introduced in London to Swift and Pope, who regarded him as a young man of very promising talents. How long he remained in London we are not told; but on his return to Ireland he practised for some time as a chamber counsel, when an incident occurred which interrupted his more regular pursuits, and prematurely involved him in the cares of a family. An aunt, who died at Westmgath about the time of his arrival in Ireland, committed to him the guardianship of her daughter, a lively and beautiful girl between eleven and twelve years old. Brooke, pleased with the trust, conducted her to Dublin, and placed her at a boarding-school, where, during his frequent visits, he gradually changed the guardian for the lover, and at length prevailed on her to consent to a private marriage. In the life prefixed to his works, this is said to have taken place before she had reached her fourteenth year: another account, which it is neither easy nor pleasant to believe, informs us that she was a mother before she had completed that year. When the marriage was discovered, the ceremony was again performed in the presence of his family. For some time this happy pair had no cares but to please each other, and it was not until after the birth of their third child that Brooke could be induced to think seriously how such a family was to be provided for. The law had long been given up, and he had little inclination to resume a profession which excluded so many of the pleasures of imagination, and appeared inconsistent with the feelings of a mind tender, benevolent, and somewhat romantic. Another journey to London, however, promised the advantages of literary society, and the execution of literary schemes by which he might indulge his genius, and be rewarded by fame and wealth. Accordingly, soon after his arrival, he renewed his acquaintance with his former friends, and published his philosophical poem, entitled "Universal Beauty." This had been submitted to Pope, who, probably, contributed his assistance, and whose manner at least is certainly followed. At what time this occurred is uncertain. The second part was published in

1735, and the remainder about a year after. What fame or advantage he derived from it we know not, as no mention is made of him in the extensive correspondence of Pope or Swift. He was, however, obliged to return to Ireland, where for a short time he resumed his legal profession.

In 1737 he went a third time to London, where he was introduced to Lyttelton and others, the political and literary adherents of the prince of Wales, "who," it is said, "caressed him with uncommon familiarity, and presented him with many elegant and valuable tokens of his friendship." Amidst such society, he had every thing to point his ambition to fame and independence, and readily caught that fervour of patriotic enthusiasm which was the bond of union and the ground of hope in the prince's court.

In 1738 he published a translation of the First Three Books of Tasso, of which it is sufficient praise that Hoole says: "It is at once so harmonious and so spirited, that I think an entire translation of Tasso by him would not only have rendered my task unnecessary, but have discouraged those from the attempt whose poetical abilities are much superior to mine." He was, however, diverted from completing his translation, by his political friends, who, among other plans of hostility against the minister of the day, endeavoured to turn all the weapons of literature against him. Their prose writers were numerous, but principally essayists and pamphleteers: from their poets they had greater expectations; Paul Whitehead wrote satires; Fielding, comedies and farces; Glover, an epic poem; and now Brooke was encouraged to introduce Walpole in a tragedy. This was entitled "Gustavus Vasa, the deliverer of his country," and was accepted by Drury-lane theatre, and almost quite ready for performance, when an order came from the lord chamberlain to prohibit it. That it contains a considerable portion of party-spirit cannot be denied, and the character of Trollio, the Swedish minister, however unjustly, was certainly intended for sir Robert Walpole; but it may be doubted whether this minister gained much by prohibiting the acting of a play which he had not the courage to suppress when published, and when the sentiments, considered deliberately in the closet, might be nearly as injurious as when delivered by a mouthing actor. The press, however, remained open, and the prohibition having excited an uncommon degree of curiosity,

the author was more richly rewarded than he could have been by the profits of the stage. Above a thousand copies were subscribed for at five shillings each, and by the sale of the subsequent editions, the author is said to have cleared nearly a thousand pounds. The editor of the Biographia Dramatica says that it was acted in 1742, with some alterations, on the Irish stage, by the title of "The Patriot." Dr. Johnson, who at this time ranked among the discontented, wrote a very ingenious satirical pamphlet in favour of the author, entitled "A complete vindication of the Licensers of the Stage from the malicious and scandalous aspersions of Mr. Brooke, author of Gustavus Vasa," 1739, 4to.

The fame Brooke acquired by this play, which has certainly many beauties, seemed the earnest of a prosperous career, and as he thought he could now afford to wait the slow progress of events, he hired a house at Twickenham, near to Pope's, furnished it genteelly, and sent for Mrs. Brooke and his family. But these flattering prospects were soon clouded. He was seized with an ague so violent and obstinate that his physicians, after having almost despaired of his life, advised him, as a last resource, to try his native air. With this he complied, and obtained a complete recovery. It was then expected that he should return to London, and such was certainly his intention, but to the surprize of his friends, he determined to remain in Ireland. For a conduct so apparently inconsistent not only with his interest, but his inclination, he was long unwilling to account. It appeared afterwards, that Mrs. Brooke was alarmed at the zeal with which he espoused the cause of the opposition, and dreaded the consequences with which his next intemperate publication might be followed. She persuaded him therefore to remain in Ireland, and for so singular a measure at this favourable crisis in his history, he could assign no adequate reason without exposing her to the imputation of caprice, and himself to that of a too yielding temper.

During his residence in Ireland, he kept up a literary correspondence with his London friends, but all their letters were consumed by an accidental fire. Two from Pope, we are told, are particularly to be lamented, as in one of these he professed himself in heart a protestant, but apologized for not publicly conforming, by alleging that it would render the eve of his mother's life unhappy. Pope's

filial affection is the most amiable feature in his character; but this story of his declining to conform because it would give uneasiness to his mother, falls to the ground when the reader is told that his mother had been dead six or seven years before Brooke went to Ireland. In another letter, he is said, with more appearance of truth, to have advised Brooke to take orders, "as being a profession better suited to his principles, his disposition, and his genius, than that of the law, and also less injurious to his health." Why he did not comply with this advice cannot now be known; but, before this time, he appears to have been of a religious turn, although it is not easy to reconcile his principles, which were those of the strictest kind, with his continual ambition to shine as a dramatic writer.

For some years after his arrival in Ireland, little is known of his life, except that lord Chesterfield, when vice-roy, conferred upon him the office of barrack-master. His pen, however, was not idle. In 1741, he contributed to Ogle's version of Chaucer, "Constantia, or the Man of Law's Tale;" and in 1745, according to one account, his tragedy of the "Earl of Westmoreland" was performed on the Dublin stage; but the editor of the Biographia Dramatica informs us that it was first acted at Dublin in 1741, under the title of the "Betrayer of his Country," and again in 1754 under that of "Injured Honour." Its fame, however, was confined to Ireland, nor was it known in England until the publication of his poetical works in 1778. A more important publication was his "Farmer's Letters," written in 1745, on the plan of Swift's Drapier's Letters, and with a view to rouse the spirit of freedom among the Irish, threatened, as they were, in common with their fellow-subjects, by rebellion and invasion.

In 1746 he wrote an epilogue on the birth-day of the duke of Cumberland, spoken by Mr. Garrick in Dublin, and a prologue to Othello. In 1747 he contributed to Moore's volume of Fables, four of great poetical merit, viz. "The Temple of Hymen;" "The Sparrow and Dove;" "The Female Seducers," and "Love and Vanity." In 1748 he wrote a prologue to the Foundling, and a dramatic opera entitled "Little John and the Giants." This was acted only one night in Dublin, being then prohibited on account of certain political allusions. On this occasion he wrote "The last speech of John Good, alias Jack the Giant Queller," a satirical effusion, not very pointed, and

mixed with political allegory, and a profusion of quotations from scripture against tyrants and tyranny. In 1749, his "Earl of Essex," a tragedy, was performed at Dublin, and afterwards, in 1760, at Drury-lane theatre, with so much success as to be preferred to the rival plays on the same subject by Banks and Jones. At what time his other dramatic pieces were written, or acted, if acted at all, is uncertain *.

His biographer informs us, that, "wearied at length with fruitless efforts to arouse the slumbering genius of his country—disgusted with her ingratitude—and sick of her venality, he withdrew to his paternal seat, and there, in the society of the muses, and the peaceful bosom of domestic love, consoled himself for lost advantages and disappointed hopes. An only brother, whom he tenderly loved, accompanied his retirement, with a family almost as numerous as his own; and there, for many years, they lived together with uninterrupted harmony and affection: the nephew was as dear as the son—the uncle as revered as the father—and the sister-in-law almost as beloved as the wife."

In 1762, he published a pamphlet entitled "The Trial of the Roman Catholics," the object of which was to remove the political restraints on that class, and to prove that this may be done with safety. In this attempt, however, his zeal led him so far as to question incontrovertible facts, and even to assert that the history of the Irish massacre in 1641 is nothing but an old wives fable; and upon the whole he leans more to the principles of the Roman catholic religion, than an argument professedly political, or a mere question of extended toleration, seemed to require. His next work excited more attention in England. In 1766 appeared the first volume of the "Fool of Quality, or the History of the earl of Moreland," a novel, replete with knowledge of human life and manners, and in which there are many admirable traits of moral feeling and propriety, but mixed, as the author advances towards the close, with so much of religious discussion, and mysterious

* These were "The Contending Brothers," the "Female Officer," and the "Marriage Contract," comedies; "The Impostor," a tragedy, and "Cymbeline," an injudicious alteration from Shakspeare. "Montezuma," a tragedy, is printed among his works, but is said to have been the production of another hand. Of these, the "Female Officer" only is said to have been once acted, when Mrs. Woffington personated the officer, probably at her benefit.

stories and opinions, as to leave it doubtful whether he inclined most to Behmenism or popery. It became, however, when completed in five volumes, 1770, a very popular novel, and has often been reprinted since.

In 1772, he published "Redemption," a poem, in which that great mystery of our religion is explained and amplified by bolder figures than are usually hazarded. His taste was indeed evidently on the decline, and in this as well as all his later performances, he seems to have yielded to the enthusiasm of the moment, without any reserve in favour of his better judgment. In this poem, too, he appears to have lost his pronunciation of the English so far as to introduce rhymes which must be read according to the vulgar Irish. His last work was "Juliet Grenville," a novel in three volumes, which appeared in 1774. This is very justly entitled "The History of the Human Heart," the secret movements of which few novelists have better understood; but there is such a mixture of the most sacred doctrines of religion with the common incidents and chit-chat of the modern romance, that his best friends could with difficulty discover among these ruins, some fragments which indicated what his genius had once been.

In this year (1774) we are told, that Garrick pressed him earnestly to write for the stage, and offered to enter into articles with him at the rate of a shilling *per* line for all he should write during life, provided that he wrote for him alone. "This Garrick," says his biographer, "looked upon as an extraordinary compliment to Mr. Brooke's abilities; but he could not, however, bring him over to his opinion, nor prevail with him to accept of his offer; on the contrary, he rejected it with some degree of haughtiness—for which Garrick never forgave him. He was then in the full and flattering career to fortune and to fame, and would have thought it a disgrace to hire out his talents, and tie himself down to necessity." In this story there is enough to induce us to reject it. Brooke was so far from being at this time in the full and flattering career to fortune and to fame, that he had out-lived both. And supposing that there may be some mistake in the date of Garrick's proposal, and that for 1774 we should read 1764, or even 1754, the proposal itself is too ridiculous to bear examination.

Our author's tenderness of heart and unsuspecting temper involved him in pecuniary difficulties. He was ever prone to give relief to the distressed, although the imme-

diate consequence of his liberality was that he wanted relief himself, and at length was compelled to dispose of his property, and remove to Kildare. After living some time here, he took a farm near his former residence. Where this residence was, his biographers have not mentioned; but soon after his return, they inform us that he lost his wife, to whom he had been happily united for nearly fifty years. The shock which this calamity gave to a mind, never probably very firm, and the wreck of a family of seventeen children now reduced to two, was followed by a state of mental imbecility from which he never recovered. The confusion of his ideas, indeed, had been visible in most of his later writings, and the infirmities of age completed what his family losses and personal disappointments had begun. His last days, however, were cheered by the hopes of religion, which became brighter as he approached the hour in which they were to be fulfilled. He died Oct. 10, 1783 *, leaving a son, since dead, and a daughter, the child of his old age.

His poetical works were collected in 1778, in four volumes octavo, printed very incorrectly, and with the addition of some pieces which were not his. In 1792 another edition was published at Dublin, by his daughter, who procured some memoirs of her father prefixed to the first volume. In this she informs us she found many difficulties. He had lived to so advanced an age, that most of his contemporaries departed before him, and this young lady remembered nothing of him previous to his retirement from the world. Such an apology cannot be refused, while we must yet regret that miss Brooke was not able to collect information more to be depended on, and arranged with more attention to dates. The narrative, as we find it, is confused and contradictory.

From all, however, that can now be learned, Brooke was a man of a most amiable character and ingenuous temper, and perhaps few men have produced writings of the same variety, the tendency of all which is so uniformly in favour of religious and moral principle. Yet even in this there are inconsistencies which we know not how to explain, unless we attribute them to an extraordinary defect in judgment. During a great part of his life, his religious opinions approached to what are now termed methodis-

* He was in possession of the place of barrack-master of Mullingar, at his death.

tical, and one difficulty, in contemplating his character, is to reconcile this with his support of the stage, and his writing those trifling farces we find among his works. Perhaps it may be said that the necessities of his family made him listen to the importunity of those friends who considered the stage as a profitable resource; but by taking such advice he was certainly no great gainer. Except in the case of his "Gustavus" and "Earl of Essex," there is no reason to think that he was successful, and the greater part of his dramas were never performed at all, or printed until 1778, when he could derive very little advantage from them. Nor can we impute it to any cause, except a total want of judgment and an ignorance of the public taste, that he intermixed the most awful doctrines of religion, and the lighter incidents and humorous sketches of vulgar or fashionable life, in his novels. He lived, however, we are told, more consistently than he wrote. No day passed in which he did not collect his family to prayer, and read and expounded the scriptures to them *. Among his tenants and humble friends he was the benevolent and generous character which he had been accustomed to depict in his works, and while he had the means, he literally went about doing good.

As a poet, he delights his readers principally by occasional flights of a vivid imagination, but has in no instance given us a poem to which criticism may not suggest many reasonable objections. The greater part of his life, he lived remote from the friends of whose judgment he might have availed himself, and by whose taste his own might have been regulated. His first production, Universal Beauty, has a noble display of fancy in many parts. It is not improbable that Pope, to whom he submitted it, gave

* The following anecdote is given by his biographer, with some regret that he had not been educated for the church. "One Sunday, while the congregation were assembled in the rural church of the parish in which he lived, they waited a long time the arrival of their clergyman. At last, finding he was not likely to come that day, they judged that some accident had detained him; and being loth to depart entirely without their errand, they with one accord requested that Mr. Brooke would perform the service for them, and expound a part of the scriptures.—He consented, and the previous prayers being over, he opened the bible, and preached extempore on the first text that struck his eye. In the middle of his discourse, the clergyman entered, and found the whole congregation in tears. He entreated Mr. Brooke to proceed; but this he modestly refused; and the other as modestly declared, that after the testimony of superior abilities, which he perceived in the moist eyes of all present, he would think it presumption and folly to hazard any thing of his own. Accordingly, the concluding prayers alone were said, and the congregation dismissed for the day."

him some assistance, and he certainly repaid his instructor by adopting his manner; yet he has avoided Pope's monotony, and would have done this with more effect, if we did not perceive a mechanical lengthening of certain lines, rather than a natural variety of movement. On the other hand, the sublimity of the subject, by which he was inspired and which he hoped to communicate, sometimes betrays him into a species of turgid declamation. Harmony appears to be consulted, and epithets multiplied to please the ear at the expence of meaning.[1]

BROOKE (JOHN CHARLES), late Somerset-herald, was the son of William Brooke, M. D. of Fieldhead, near Dodsworth in Yorkshire, and a gentleman by descent. He was born in 1748, and put apprentice to Mr. James Kirkby, a chemist, in Bartlett's-buildings, London; but discovering a strong turn to heraldic pursuits, and having, by a pedigree of the Howard family, which he drew, attracted the notice of the then duke of Norfolk, he procured him a place in the college of arms, by the title of Rouge Croix pursuivant, in 1775, from which, in 1778, he was advanced to that of Somerset herald, which office he held at his death, and by the interest of the present duke of Norfolk he was also one of the lieutenants in the militia of the West Riding of Yorkshire. On Feb. 3, 1794, he was suffocated, with his friend Mr. Pingo of York, and many other persons, in attempting to get into the pit at the little theatre in the Haymarket. It did not appear that he had been thrown down, but was suffocated as he stood; his countenance had the appearance of sleep, and even the colour in his cheeks remained. He was interred, with great respect, and the attendance of the principal members of the college and of the society of antiquaries, Feb. 6, in a vault under the heralds' seat, in the church of St. Bennet, Paul's Wharf. A mural monument, by Ashton, has since been placed over his remains by Edmund Lodge, esq. Lancaster herald.

Mr. Brooke, by a well-regulated œconomy, had acquired about 14,000*l*. By his will he appointed his two sisters executrixes and residuary legatees, and bequeathed his MSS. to the college of arms. He made many collections, chiefly relative to the county of York. His father inheriting the MSS. of his great uncle, the rev. John

[1] Johnson and Chalmers's English Poets, 21 vols. 1810, 8vo.

Brooke, which he had made as a foundation for the topography of that great division of the kingdom, they came into his hands, and he greatly enlarged them by his own industry, and by copying the manuscripts of Jennings and Tellyson, which treated upon the same subject. His collections were not confined to Britain; but he added much to his literary labours whilst on a tour to the continent. The whole shew his judgment as well as application. Becoming, April 6, 1775, a member of the society of antiquaries, he enriched their volumes with some curious papers relative to the ancient seal of Robert baron Fitzwalter, and those of queens Catharine Parr and Mary d'Este; illustrations of a Saxon inscription in Kirkdale church, in the North Riding of Yorkshire, and another in Aldborough church, in Holderness; and of a deed belonging to the manor of Nether-Sillington, in Yorkshire. Some items of his, signed J. B. appear in the Gentleman's Magazine; and the first writers of the age in history, biography, and topography, have been indebted to him.[1]

BROOKE (RALPH), York herald, whose real name was Brookesworth, until he changed it to Brooke, was bred to the trade of a painter-stainer, of which company he became free, September 3, 1576, and leaving this, he became an officer at arms. He was so extremely worthless and perverse, that his whole mind seems bent to malice and wickedness: unawed by virtue or station, none were secure from his unmerited attacks. He became a disgrace to the college, a misfortune to his contemporaries, and a misery to himself. With great sense and acquirements, he sunk into disgrace and contempt. He was particularly hostile to Camden, publishing "A Discovery of Errors" found in his Britannia. Camden returned his attack partly by silence, and partly by rallying Brooke, as entirely ignorant of his own profession, incapable of translating or understanding the "Britannia," in which he had discovered faults, offering to submit the matter in dispute to the earl Marshal, the college of heralds, the society of antiquaries, or four persons learned in these studies. Irritated still more, he wrote a "Second Discovery of Errors," which he presented to James I. January 1, 1619-20, who, on the 4th following, prohibited its publication, but it was published by Anstis, in 1723, in 4to. In it are Camden's sup-

[1] Gent. Mag. vol. LXIV.—Noble's College of Arms.

posed errors, with his objections, Camden's reply, and his own answers. In the appendix, in two columns, are placed the objectionable passages in the edition of 1594, and the same as they stood in that of 1600. In 1622, he published a valuable work, dedicated to James I. entitled "A Catalogue and Succession of Kings, Princes, Dukes, Marquises, Earls, and Viscounts of this Realm, since the Norman Conquest, until 1619, &c." small folio. In his address to his majesty, he says, "he had spent fifty years' labour and experience, having served his majesty and the late queen Elizabeth, of famous memory, forty years and more." That no doubt might be entertained of his ability, he said he had in his custody the collections of the principal heralds deceased, before and during his time, adding, without ostentation be it spoken, he held his library better furnished than the office of arms. He does not neglect to intreat James to prohibit upstarts and mountebanks from impoverishing his majesty's poor servants, the officers of arms, who labour daily, and spend both their bodies and substance in doing their duty. He was twice suspended and imprisoned for scandalous misbehaviour: the first time, for his shameful conduct to Segar, Garter; and in 1620, a petition was exhibited against him and Creswell as disturbers of the whole body of heralds. On Oct. 15, 1621, with a view probably to expel him the college, it was solemnly argued, whether he was a herald; but the chief baron of the exchequer, Whitfield, decided in his favour. Dec. 4, he and Creswell, Somerset herald, were sentenced to the Marshalsea for having spoken contemptuously of the Earl Marshal. Creswell was obliged to resign, but Brooke died in his office, universally despised, Oct. 15, 1625, and was buried in the church of Reculver in Kent.[1]

BROOKE, or BROKE (Sir ROBERT), lord chief justice of the common pleas in the reign of queen Mary, and author of several books in the law, was son of Thomas Brooke of Claverly in Shropshire, by Margaret his wife, daughter of Hugh Grosvenor of Farmot in that county. He was born at Claverly, and studied in the university of Oxford, which was of great advantage to him when he studied the law in the Middle Temple, according to Mr. Wood, though Mr. Stow, in his Annals under the year

[1] Noble's College of Arms.—Gent. Mag. LXIII.—Archæologia, vol. I. p. xix.

1552, says he was of Gray's-inn. By his prodigous application and judgment he became the greatest lawyer of his time. In 1542 he was elected autumn or summer reader of the Middle Temple, and in Lent, 1550, he was chosen double reader. In 1552 he was by writ called to be serjeant at law; and in 1553, which was the first of queen Mary's reign, he was appointed lord chief justice of the common pleas, and not of the king's bench, as some have affirmed; and about that time he received the honour of knighthood from the queen, in whose reign he was highly valued for his profound skill in the law, and his integrity in all points relating to the profession of it. Mr. Wood mentions a manuscript in the Ashmolean library at Oxford, which informs us, that he had likewise been common serjeant and recorder of the city of London, and speaker of the house of commons; and that he died as he was visiting his friends in the country, September 5, 1558, and was interred in the chancel of Claverly church, with a monument erected to him. In his last will, proved October 12 the same year, he remembers the church and poor of Putney near London. He left his posterity a good estate at Madeley in Shropshire, and at one or two places in Suffolk. He wrote "La Graunde Abridgement," which contains, according to Mr. Wood, an abstract of the Year-books to the reign of queen Mary; and Nicolson, in his "English Historical Library," tells us, that in this work he followed the example of Nicholas Statham, one of the barons of the exchequer in the time of Edward IV. who first abridged the larger arguments and tedious reports of the Year-books into a short system under proper heads and common places to the reign of king Henry VI.; and that our author, sir Robert Brooke, made in his "Graunde Abridgement," an alphabetical abstract of all the choice matters in our law, as contained in such commentaries, records, readings, &c. and that this work is a general epitome of all that could be had upon the several heads there treated upon. It has had several editions, particularly in London in a small folio, 1573, 1576, 1586, &c. amongst which editions, says Nicolson, (as it commonly fares with the authors of that professsion) the eldest are still reckoned the best. He collected likewise the most remarkable cases adjudged in the court of common pleas from the sixth year of king Henry VIII. to the fourth of queen Mary, which book is entitled "Ascuns novel Cases, &c." and frequently printed,

particularly at London, 1578, 1604, 1625, &c. in 8vo. He wrote also, "A Reading on the Statute of Limitations 32 Henry VIII. cap. 2," London, 1647, 8vo. Mr. Wood supposes that it had been printed likewise before that time.[1]

BROOKSBANK, or BROOKBANK (JOSEPH), born in 1612, the son of George Brooksbank of Halifax,[2] was entered a batler in Brazen-nose college, in Michaelmas term 1632, took a degree in arts, went into orders, and had a curacy. At length removing to London, he taught school in Fleet-street, and preached there. The time of his death is not known. He published, 1. "Breviate of Lilly's Latin Grammar, &c." London, 1660, 8vo. 2. "The well-tuned Organ; or an exercitation, wherein this question is fully and largely discussed, Whether or no instrumental and organical music be lawful in holy public assemblies? Affirmatur," ibid. 1660, 4to. 3. "Rebels tried and cast, in three Sermons," ibid. 1661, 12mo.[2]

BROOME (WILLIAM) was born in Cheshire, as is said, of very mean parents. Of the place of his birth, or the first part of his life, we have not been able to gain any intelligence. He was educated upon the foundation at Eton, and was captain of the school a whole year, without any vacancy, by which he might have obtained a scholarship at King's college. Being by this delay, such as is said to have happened very rarely, superannuated, he was sent to St. John's college by the contributions of his friends, where he obtained a small exhibition. At his college he lived for some time in the same chamber with the well-known Ford, by whom Dr. Johnson heard him described as a contracted scholar and a mere versifier, unacquainted with life, and unskilful in conversation. His addiction to metre was then such, that his companions familiarly called him *Poet*. When he had opportunities of mingling with mankind, he cleared himself, as Ford likewise owned, from great part of his scholastic rust.

He appeared early in the world as a translator of the Iliads into prose, in conjunction with Ozell and Oldisworth. How their several parts were distributed is not known. This is the translation of which Ozell boasted as superior, in Toland's opinion, to that of Pope: it has long

[1] Gen. Dict. vol. X. p. 547.—Ath. Ox. vol. I.—Tanner.
[2] Ath. Ox. vol. II.—Watson's Halifax.

since vanished, and is now in no danger from the critics. He was introduced to Mr. Pope, who was then visiting sir John Cotton at Madingley, near Cambridge, and gained so much of his esteem, that he was employed to make extracts from Eustathius for the notes to the translation of the Iliad; and in the volumes of poetry published by Lintot, commonly called Pope's Miscellanies, many of his early pieces were inserted. Pope and Broome were to be yet more closely connected. When the success of the Iliad gave encouragement to a version of the Odyssey, Pope, weary of the toil, called Fenton and Broome to his assistance; and, taking only half the work upon himself, divided the other half between his partners, giving four books to Fenton, and eight to Broome. Fenton's books are enumerated in Dr. Johnson's Life of him. To the lot of Broome fell the 2d, 6th, 8th, 11th, 12th, 16th, 18th, and 23d; together with the burthen of writing all the notes*. The price at which Pope purchased this assistance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton is known only by hearsay; Broome's is very distinctly told by Pope, in the notes to the Dunciad. It is evident that, according to Pope's own estimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight, and all the notes, equivalent at least to four, had certainly a right to more than six. Broome probably considered himself as injured, and there was for some time more than coldness between him and his employer. He always spoke of Pope as too much a lover of money, and Pope pursued him with avowed hostility, for he not only named him disrespectfully in the "Dunciad," but quoted him more than once in the

* "As this translation is a very important event in poetical history, the reader has a right to know upon what grounds I establish my narration:—That the version was not wholly Pope's, was always known; he had mentioned the assistance of two friends in his proposals, and at the end of the work some account is given by Broome of their different parts, which, however, mentions only five books as written by the coadjutors; the fourth, and twentieth, by Fenton; the sixth, the eleventh, and the eighteenth, by himself: though Pope, in an advertisement prefixed afterwards to a new volume of his works, claimed only twelve. A natural curiosity after the real conduct of so great an undertaking, incited me once to inquire of Dr. Warburton, who told me, in his warm language, that he thought the relation given in the note a *lie*; but that he was not able to ascertain the several shares. The intelligence which Dr. Warburton could not afford me, I obtained from Mr. Langton, to whom Mr. Spence had imparted it." Dr. Johnson.

Bathos, as a proficient in the Art of Sinking; and in his enumeration of the different kinds of poets distinguished for the profound, he reckons Broome among "the parrots who repeat another's words in such a hoarse odd tone as makes them seem their own." It has been said that they were afterwards reconciled; but we are afraid their peace was without friendship. He afterwards published a Miscellany of poems, and never rose to very high dignity in the church. He was some time rector of Sturston in Suffolk, where he married a wealthy widow; and afterwards, when the king visited Cambridge, 1728, became LL. D. He was, 1733, presented by the crown to the rectory of Pulham in Norfolk, which he held with Oakley Magna in Suffolk, given him by the lord Cornwallis, to whom he was chaplain, and who added the vicarage of Eye in Suffolk; he then resigned Pulham, and retained the other two. Towards the close of his life he grew again poetical, and amused himself with translating odes of Anacreon, which he published in the Gentleman's Magazine, under the name of *Chester*. He died at Bath, Nov. 16, 1745, and was buried in the abbey church.

Of Broome, says Dr. Johnson, though it cannot be said that he was a great poet, it would be unjust to deny that he was an excellent versifier; his lines are smooth and sonorous, and his diction is select and elegant. His rhymes are sometimes unsuitable, but such faults occur but seldom, and he had such power of words and numbers as fitted him for translation; but in his original works, recollection seems to have been his business more than invention. His imitations are so apparent, that it is a part of his reader's employment to recall the verses of some former poet. What he takes, however, he seldom makes worse; and he cannot be justly thought a mean man, whom Pope chose for an associate, and whose co-operation was considered by Pope's enemies as so important, that he was attacked by Henley with this ludicrous distich:

> "Pope came off clean with Homer: but they say
> Broome went before, and kindly swept the way."

Broome also published a coronation sermon in 1727, and an assize sermon in 1737.[1]

BROSCHI (CARLO), better known under the name of Farinello, was born the 24th of January, 1705, at Andria,

[1] English Poets by Johnson, &c.—Nichols's Poems, vol. IV.—Johnson's Works. See Index.

in the kingdom of Naples, of a family noble, though poor. From the patent of his knighthood of the order of Calatrava, it appears that he was indebted for the lasting agreeableness of his voice, not to a voluntary mutilation from the thirst of gain, but that he was obliged to undergo the cruel operation on account of a dangerous hurt he received in his youth, by a fall from a horse. He owed the first rudiments of the singing art to his father Salvatore Brosco, and his farther formation to the famous Porpora. At that time there flourished at Naples three wealthy brothers of the name of Farina, whose family is now extinct. These persons vouchsafed him their distinguished patronage, and bestowed on him the name of Farinello. For some time his fame was confined to the convivial concerts of his patrons, till it happened that the count of Schrautenbach, nephew of the then viceroy, came to Naples. To celebrate his arrival, the viceroy and his familiar friend Antonio Caracciolo, prince della Torella, caused the opera of "Angelica and Medoro" to be represented, in which Metastasio and Farinello plucked the first laurels of their immortal fame.

Thus fortune united the two greatest luminaries that have appeared on the theatre in modern times, at the entrance on their career. Metastasio was then not more than eighteen, and Farinello not above fifteen years of age. This circumstance gave birth to an intimacy between them, which at length was improved into a cordial friendship, supported and confirmed, as long as they lived, by a regular intercourse of epistolary correspondence.

Soon after Farinello was called to the principal theatres in Italy, and every where richly rewarded. Between the years 1722 and 1734, he gave proofs of his powers at Naples, Rome, Venice, and most of the cities of Italy; and indeed more than once in almost all these places; six times at Rome, and at Venice seven. The report of his talents at length found its way across the Alps. Lord Essex, the English ambassador at Turin, received a commission to invite him to London; where, for six months performance, he was paid 1500*l*. At Rome, during the run of a favourite opera, there was a struggle every night between him and a famous player on the trumpet, in a song accompanied by that instrument; this, at first, seemed amicable, and merely sportive, till the audience began to interest themselves in the contest, and to take different sides.

After severally swelling out a note, in which each manifested the power of his lungs, and tried to rival the other in brilliancy and force, they had both a swell and a shake together, by thirds, which was continued so long, while the audience eagerly waited the event, that both seemed to be exhausted; and, in fact, the trumpeter wholly spent, gave it up, thinking however his antagonist as much tired as himself, and that it would be a drawn battle; when Farinello, with a smile on his countenance, shewing he had only been sporting with him all this time, broke out all at once in the same breath, with fresh vigour, and not only swelled and shook the note, but ran the most rapid and difficult divisions, and was at last silenced only by the acclamations of the audience. From this period may be dated that superiority which he ever maintained over all his contemporaries.

Scarcely ever had any singer a like capacity of perpetually giving new accessions of force to his voice, and always with pleasure; and when it had attained to the highest degree of energy, to keep it for a long time at that pitch which the Italians call mezza di voce. While he sung at London, in the year 1734, in an opera composed by his brother Riccardo, at another theatre they were performing an opera set to music by Handel, wherein Senesini, Carestini, and the no less celebrated Cuzzoni, had parts. Farinello from the very beginning was acknowledged to have the superiority by a mezza di voce, though the rival theatre was favoured by the king and the princess of Orange, of whom the latter had been Handel's scholar. By this inferiority it fell into a debt of nine thousand pounds.

The desire of exciting admiration, and of captivating the ear more than the mind of an auditor, still adhered to him, but his good fortune provided him with an opportunity of discovering and correcting this error. During his youth he was three times at Vienna. In the year 1732 he was there declared chamber-singer to his imperial majesty. The emperor Charles VI. shewed him great affection, partly on account of his excellency as a singer, and partly also because he spoke the Neapolitan dialect with great formality and drollery. The emperor was a nice judge of singing, and would frequently accompany him on the harpsichord. One day he entered into a friendly conversation with him on music, and praised indeed his wonderful force and

dexterity in this art, but blamed the too great affectation of an excellence which does not touch the heart. "Choose," said he, "a simpler and easier method; and be sure that, with the gifts wherewith you are so richly endowed by nature, you will captivate every hearer." This advice had such an effect on Farinello, that from that hour he struck out into a different manner. He confessed, himself, to Dr. Burney, that the emperor's gracious advice had had more effect upon him than all the lessons of his teachers, and all the examples of his brother artists. Whoever is desirous of knowing more concerning the perfection he had reached in the art he professed, will get all the satisfaction he can require on that head, by perusing the "Riflessioni sopra il canto figurato" of Giovanni Baptista Mancini.

From the moral failings to which theatrical performers are commonly addicted, he was either totally free, or indulged them with moderation. At first he was fond of gaming, but after some time he forsook it entirely. He behaved with sigular probity to the managers of the opera. As they paid him richly, he made it a point of honour to promote their interest as far as it depended on him. For this reason he carefully avoided every thing that might be a hindrance to him in the fulfilling of his engagements. He even set himself a strict regimen, and moderated himself in his amusements. He was so conscientious on this head, that he would not for any consideration be prevailed on to let a song be heard from him out of the theatre; and, during his three years stay in England, he constantly passed the spring season in the country, for the sake of invigorating his lungs, by breathing a free and wholesome air. In his expences he was fond of elegance, yet he indulged it without extravagance; so that even before he left Italy, he had already laid out a capital upon interest at Naples, and had purchased a country-house, with lands about it, situated at the distance of half an Italian mile from Bologna. By degrees he rebuilt the mansion in a sumptuous style, in hopes of making it a comfortable retreat for his declining years: and there he afterwards ended his life.

In the year 1737, when he had reached the summit of fame, he appeared for the last time on the stage at London; from whence he departed for the court of Spain, whither he was invited through the solicitations of queen Elizabeth, who had known his excellence at Parma. Her design was,

by the ravishing notes of this great master, to wean her spouse king Philip V. from his passion for the chace, to which his strength was no longer adequate. On his way to Madrid, he had the honour to give a specimen of his talents before the French king at Paris; and we are told by Riccoboni, that all the audience were so astonished at hearing him, that the French, who otherwise detested the Italian music, began from that time to waver in their notions. He had scarcely set his foot in Madrid, but the king hastened to hear him; and was so much taken with the agreeableness of his song, that he immediately settled on him, by a royal edict, a salary equal to what he had received in England, together with an exemption from all public taxes, as a person destined to his familiar converse; and granted him, besides, the court equipages and livery, free of all expence. He could not pass a day without him; not only on account of his vocal abilities, but more on account of the agreeable talents he possessed for conversation. He spoke French and Italian elegantly, had some knowledge of the English and German, and in a short time learnt the Castilian. By his courtesy and discretion he gained the affection of every one. In his converse he was sincere to an uncommon degree, even towards the royal personages who honoured him with their intimacy; and it was chiefly this that induced the monarch to set so high a value on him. His first words, when he waked in the morning, were regularly these: "Let Farinello be told that I expect him this evening at the usual hour." Towards midnight Farinello appeared, and was never dismissed till break of day, when he betook himself to rest, in the apartments assigned him in the palace, though he had likewise a house in the city. To the king he never sung more than two or three pieces; and, what will seem almost incredible, they were every evening the same. Excepting when the king was to go to the holy sacrament on the following day, Farinello was never at liberty to get a whole night's sleep.

Farinello had as great an affection for the king, as that prince had for him; and had nothing more at heart than to cheer and enliven his spirits: and indeed herein he had the happy talent of succeeding to admiration, though himself was inclined to melancholy. Under Ferdinand, Philip's successor, he had an ampler field for the display of his genius and skill. This monarch had a good ear for music,

and knew how to judge properly of it; as he had studied under Domenico Scarlatti, who had likewise been tutor to queen Barbara, whose taste in music was exquisite. As king Philip had given Farinello the charge of selecting recreations and amusements suitable to his calm and gentle disposition, a variety of new institutions were set on foot through his means at court. Operas were only used to be performed on very solemn and extraordinary occasions; the nation at large was contented with comedies. They now began to grow more common; and Farinello, though he played no part in them, had the management of the whole. He possessed all the qualities that were requisite for the direction of an opera. For, with a perfect knowledge of music, he had great skill in painting, and made drawings with a pen. He was fruitful in inventions, particularly of such machines as represent thunder, lightning, rain, hail, and the like. The celebrated machinist Jacob Bonavera formed himself under his direction. In regard to the morality of the theatre he was very conscientious. Under his direction all went on at the king's expence; and none but persons in the service of the royal family, the ministers from foreign potentates, the nobility, with the principal officers of state, and a few others, by particular favour, had admittance. In his country-house near Bologna are to be seen, among other paintings, those from whence Francis Battagliuoli copied the scenes in the operas Niteti, Didone, and Armida.

Besides the choice and arrangement of the royal amusements, Farinello was employed in various other matters that required a delicate taste. Queen Barbara having resolved on an institution for the education of young ladies, our singer was pitched upon not only to plan and direct the erection of the convent, and the proper retirade for the queen adjoining, but he gave orders for the making of the furniture suitable to the structure; and the church vessels, which he caused to be executed with incredible alacrity, at Naples, Bologna, and Milan. He himself made a donation to this establishment of a picture, by the hand of the celebrated Moriglio, of St. John de Dio, founder of the brethren of mercy, carrying a sick man on his back. He was likewise inspector of the music of the royal chapel; which he provided with the most noted spiritual compositions, by which the chapel of his holiness at Rome is distinguished above all others.

King Ferdinand had purposed all along to reward the ingenuity and attachment of Farinello by splendid promotions. He had already offered him several posts of honour, and at length pressed him to accept of a place in the royal council of finance. But, on his refusing them all, the king privately found means to get from Naples the attestations of his nobility, that he might honour him with the order of Calatrava. One day, holding up to him the cross of the order, he said to him, "Let us see then whether thou wilt persevere in refusing every thing that comes from our hand." Farinello fell on his knee before the king, and begged him graciously to withhold this honour, at least till he could have the proofs of the genuine nobility of his blood *(le prove del sangue)* transmitted him from home. "I have already performed the part of a surgeon," returned the king, "and have found that thy blood is good;" and then with his own hand fixed the cross upon his breast. He afterwards received the order with all due formality from the grand master, in the convent of the ladies of Comthury of Calatrava, among the archives whereof the originals of it are preserved.

The world were not a little surprised at the elevation of Farinello. But to those who looked narrowly into his moral character it was no wonder at all; and they rejoiced at it. He had nothing in him of what are called the airs of a courtier. He enjoyed the favour of the monarch more in being serviceable to others, than in turning it to his own emolument. When right and equity spoke in behalf of any one, that person might be sure of his interest with the king; but, if the case was reversed, he was immoveable as a rock. One of the great men applied to him once for his recommendation to be appointed viceroy of Peru, and offered him a present of 400,000 piastres by way of inducement. Another sent him a casket filled with gold, desiring no other return than his friendship. He generously spurned at the proposals of both. General Montemar had brought with him from Italy a great number of musicians and other artists, who, on the disgrace of that officer, were all left destitute of bread. Farinello took them into his protection, and furnished them with the means of gaining a livelihood. Among them was Jacob Campana Bonavera, whom he placed as assistant to the machinist Pavia, and afterwards promoted him to the inspectorship of the royal theatre. Theresa Castellini of

Milan, the singer who had been called by queen Barbara to Madrid, and who at that time had a greater disposition than qualification for the art, he took under his instruction, and completed her for her employment. In the dreadful distresses that ensued upon the earthquake at Lisbon, when the vocal performers and dancers implored his assistance, to the collection he made for them from the royal family and his friends, he added two thousand doubloons from his own private purse. Disposed as he was to be liberal in his bounty towards others, he found it no less difficult to ask for any thing that had reference to himself. It was not by his recommendation, but by his own deserts, that his brother Riccardo was promoted to the office of commissary at war for the marine department. This Riccardo died in 1756, in the flower of his age. He had been master of the band in the service of the duke of Wurtemberg; and a musical work printed at London is a proof of his force and skill in composition.

He was also grateful and generous towards every one that had shewn him any kindness*. Never was he heard to speak ill of any man; and when he was injured, he magnanimously overlooked it. There are even examples of his heaping favours on some that shewed themselves envious and malignant towards him. To a Spanish nobleman who murmured that the king testified so much munificence to a castrato, he made no other return than by procuring for his son a place he applied for in the army, and delivering to him himself the king's order for his appointment. He was in general extremely circumspect not to distinguish himself by any thing by which he might excite the envy and jealousy of the nation against him. Hence it was, that he constantly declined accepting the comthury of the order of Calatrava, which the king had so

* He frequently sent his former instructress, Porpora, considerable presents in money to London, Vienna, and Naples; but on no account would he have her near him, she was of so imprudent and loquacious a temper. On the death of Antonio Bernacchi, he had him buried with great funeral pomp. The misfortunes of Crudeli, the Florentine poet, who had addressed some verses to him, he took very much to heart; yet it is by no means probable that he had any share in the forcible deliverance of him from the dungeons of the inquisition. By his bounty he supported the family of the painter Amiconi, who died much too early for them that knew him; and that of the vocal musician Scarlatti, who had fallen into poverty by indulging in play. Free from every spice of jealousy, he furnished the singers Egiziello, Raf, Amadari, Garducci, Carlani, and others, with an opportunity of shewing their talents in the presence of the king, by whom they were richly rewarded.

frequently offered him; beseeching him rather to bestow it on one of his deserving subjects. His generous way of thinking was not unnoticed by the Spaniards. Every one courted his friendship. The grandees of the kingdom, the foreign and domestic ministers, vouchsafed him their visits, and he was never wanting in due respect for their civilities. Towards persons of inferior stations he was always condescending and friendly*.

To put away all suspicion of self-interested views, he made it a condition in the disbursements for the entertainments of the king and queen, that all accounts should pass through the hands of a treasurer appointed for that purpose, which were always with the utmost exactitude entered in a book. He was zealously devoted to the Roman catholic religion. He kept his domestic chaplain at London, as he had obtained a permission from Benedict XIV. to have a portable altar during his residence there, and to have mass celebrated at it in the chapel in his house. To this ecclesiastic he always gave precedence on all occasions. Indeed, while in England, he ate flesh on Fridays and Saturdays; but then he had a licence for it from Rome. Who would have thought that so brilliant a success would be brought to an end in the course of a very short period? King Ferdinand and queen Barbara were both of them in the flower of their age; both healthy and strong. Yet death carried them off in a short space, one after the other. The queen went first, and left Farinello her collection of music and her harpsichords, as a token of regard. The king, who loved her tenderly, fell into a deep dejection of spirits. To get away from the doleful sounds of the death-bells, he retired to the pleasure-house of Villa Viciosa, where his excessive melancholy, after a space of fourteen days, laid him on the bed of sickness. Farinello was called to him the day after his departure

* His taylor one day brought him home a new suit of very rich clothes. Farinello was in the act of paying him his bill, when he was suddenly stopped by the man's telling him that he would much rather he would grant him another favour instead of it. 'I come backwards and forwards so often, said he, to your excellency's house; I have so frequently the honour to take your orders and try on your clothes; but I have never had the happiness to hear your heavenly strains, with the praise whereof the whole court resounds. I beseech you then not to take it amiss, if I ask"——— He had finished no more of his speech, when Farinello, with a friendly smile, interrupted him by taking a chair to the harpsichord, and beginning a song with the same energy and execution as when he sang before his majesty. This done, he ordered his secretary to pay him double the amount of his bill. By such methods he gained the love of all men, both of high and low degree.

from Madrid, and never quitted him till he was no more. He died the 10th of August, 1759, of a rapid decline, in the 46th year of his age, after a sickness of eleven months from the death of the queen.

The loss of such a friend, and the consequences of it, were extremely distressing to Farinello. The king had hardly closed his eyes, but the favourite's apartments were as solitary as a desert. Friends and acquaintance, whom he had loaded with benefits, now turned their backs upon him, and a general revolution took place in his affairs. Two days after the king's death he returned to Madrid, and there remained till the arrival of king Charles from Italy. He went as far as Saragossa to meet him, to thank him for the assurance he had given him of continuing his appointment. The king received him very graciously, and confirmed the promise he had already made him the foregoing year, at the same time adding, that he was induced to this by his moderation and discretion, and that he was thoroughly convinced that he had never abused the king's partiality for him. After a stay of three weeks at Saragossa, he bent his course towards Italy, without returning to Madrid, where he had commissioned a friend to send his baggage after him. In Italy his first care was to wait upon don Philippo duke of Parma, and the king of Naples, who gave him a very gracious reception. The joy which his old friends and patrons testified on his return to Naples is not to be described. After remaining here six months, he repaired to Naples by the way of Bologna, where he passed the rest of his days in tranquillity*.

In the year 1769, when the emperor Joseph II. was travelling through Bologna, though his stay was to be but short in that place, one of the first questions he asked was,

* In the number of his most intimate friends was the celebrated father Martini, of the order of Minorites, whose equal in respect to taste in vocal performances is not easily to be found. The learned world is indebted to Farinello for the appearance of his famous "History of Music." Bernacchi, the common friend of both, was informed of his intention, and at the same time, of his irresolution, on account of the numberless difficulties he had to surmount in so great an undertaking. He made Farinello acquainted with all the circumstances of the matter; who immediately told him, that he might give father Martini to know, that queen Barbara had graciously condescended to accept of his dedication of his "History of Music." The good man, who had never once thought of hoping for such an encouragement, now determined not to disappoint the kind intentions of his friend; wrote a letter of thanks to the queen, and applied himself to his History with unremitted diligence. He was the confessor, the counsellor, and the firmest friend of Farinello to the last moment of his life.

where Farinello had taken up his abode? and on being told that he dwelt just without the city, he testified some displeasure; and added, that a man who possessed so great a force of genius, had never injured any one, but had done all the good that lay in his power to mankind, was worthy of every token of respect that could be paid him. But the emperor on his return stopped longer at Bologna, and Farinello had the honour of conversing with him often for a length of time, and quite alone.

In the very lap of ease, rest was a stranger to Farinello's bosom. As some veteran mariner, long accustomed to great and perilous voyages, cannot endure the tediousness of abiding in harbour, so it was with Farinello's active mind. He felt the effects of that melancholy to which he was disposed by nature, growing on him from day to day, and which was nourished and augmented by the continual sight of the portraits of his distant and for the most part deceased friends, with which his apartments were adorned. His voice continued clear and melodious to the last. He still sung frequently, and he alone perceived the depredations of time, while his friends who heard him observed no defect. During the three last weeks of his life, like what is fabled of the dying swan, he sung almost every day. He died the 16th of September, 1782, of a fever, in the 78th year of his age, without the least abatement of his intellectual powers throughout his illness. He left no wealth behind him; as while he was in Spain he had always lived up to his annual income, and what remained over to him while in Italy, he shared among his relations and friends and the necessitous, during his life-time. His land, his pleasure-house at Bologna, and all the rest of his property, among which were several harpsichords of great value, and the music he had inherited from the queen, he left to his eldest sister, who was married to Giovanni Domenico Pisani, a Neapolitan. His corpse was interred in the church of the Capuchins, which stands on a hill before Bologna. He was of a very large stature, strong built, of a fair complexion, and a lively aspect. His picture, which is to be seen among the portraits and works of the famous vocal artists collected by father Martini, in the library of the minorites at Bologna, is a perfect likeness.[1]

[1] Dr. Burney's Travels, and Hist. of Music.—Hawkins's Hist. of Music.

BROSSARD (SEBASTIAN DE), an eminent French musician, born in 1660, in the former part of his life had been prebendary and chapel-master of the cathedral church of Strasburgh, but afterwards became grand chaplain and chapel-master in the cathedral of Meaux. He published a work entitled "Prodromus Musicalis, ou elevations et motets a voix seule, avec une Basse continue," 2 vols. fol. the second edition in 1702; but his most useful book was his "Dictionnaire de Musique," Amst. 1703, fol. at the end of which is a catalogue of authors, ancient and modern, to the amount of nine hundred, who have written on music, divided into classes, with many curious observations relating to the history of music, which have been of great service to musical writers and historians. Grassineau's Dictionary, published in 1740, is not much more than a translation of Brossard's work; it was also of great service to Rousseau, whose eloquence has certainly furnished us with a more pleasant book, yet Rousseau is acknowledged to be most correct where he most closely copies Brossard. Brossard died in 1730. He had a numerous library of music, which he presented to Louis XIV. who gave himself a pension of 1200 livres, and the same sum to his niece.[1]

BROSSE (GUY DE LA), physician in ordinary to Louis XIII. obtained from that king, in 1626, letters patent for the establishment of the royal garden of medicinal plants, of which he was the first director. He immediately set about preparing the ground, and then furnished it with upwards of 2000 plants. The list of them may be seen in his "Description du jardin royale," 1636, 4to. Richelieu, Seguier, and Bullion, contributed afterwards to enrich it. He composed a treatise on the virtues of plants, 1628, 8vo, and before this, in 1623, one on the plague. He died in 1641.[2]

BROSSES (CHARLES DE), a French writer of great learning, was born at Dijon, in 1709, and became a counsellor of parliament, in 1730, and president *à mortier* in 1742. During the leisure which his public employments afforded, he cultivated most of the sciences, and was allowed to be well acquainted with all. Voltaire only has attacked his literary reputation, and this his countrymen ascribe to the malice which that writer was seldom anxious to conceal. Buffon, on the contrary, regarded him as a

[1] Moreri.—Hawkins's Hist. of Music.—Dict. Hist.
[2] Moreri.—Haller Bibl. Bot.—Dict. Hist.

scholar of the first rank, an acute philosopher, and an original and valuable writer; nor was he less estimable in private life. In 1774 he was appointed president of the parliament of Burgundy, but died soon after, at Paris, in 1777, whither he had come to visit his married daughter. He was a member of the academy of Dijon, of the inscriptions and belles lettres, and other learned societies. He wrote: 1. "Lettres sur la Decouverte de la ville d'Herculaneum," 1750, 8vo. 2. "Histoire des Navigations aux Terres Australes," 1756, 2 vols. 4to, in which he endeavoured to prove the existence of a southern continent, which subsequent navigators have disproved. 3. "Du culte des dieux Fetiches, ou parallele de l'ancienne idolatrie avec celle des peuples de Nigritie," 1760, 12mo, a piece which has been improperly attributed to Voltaire. 4. "Traite de la formation mecanique des Langues," 1765, 2 vols. 12mo, in which he attempts a general etymological system founded on the mechanical formation of articulate sounds; but his countrymen allow that he leans too much to paradox, which certainly has long been an extensive branch of French philosophy. 5. "Histoire de la Republique Romaine dans la cours du VII siecle, par Salluste," Dijon, 3 vols. 4to. This may be accounted his principal work, and was long his principal employment. He was so sensible of the loss of Sallust's principal work, that he resolved to collect his fragments with greater care than had ever been employed before; and by the most accurate arrangement to trace out as near as possible the plan and chief features of that work, and then to connect these fragments in the manner of Freinshemius in his "Fragmenta Livii." But as De Brosses soon became sensible of the difficulty of assimilating his Latin diction to that of Sallust, he changed his first design, and resolved on translating both the fragments and his author's histories of the Catilinarian and Jugurthine wars into French, and to attempt to supply the lost work from other ancient writers. The first volume opens with a preface containing remarks on the various methods of writing history, and some information concerning Roman names, ranks, magistracies, and elections. The body of the work itself begins with a translation of, and commentary on, Sallust's Jugurthine war. The notes subjoined to this part treat chiefly of the geography and population of Africa, and the text is illustrated by a map of Africa, a plan of Metellus's march

against Jugurtha, and its illustration by a military connoisseur. After this follows the restoration of Sallust's five books, continued in vol. II. comprizing the war with Mithridates: a description of the Pontus Euxinus, with the adjacent countries; the Gladiatorian war, raised by Spartacus, and the war of Creta. The third volume contains a translation of the Catilinarian war, with its sequel, illustrated with historical and political notes; Sallust's two letters to Cæsar, commonly styled "Orat. de Rep. ordinanda," which De Brosses considers as genuine; a very minute collection of all the notices of Sallust's life, writings, gardens, buildings, and even of the remains discovered in later times. The whole concludes with the abbé Cassagne's "Essay on the Art of composing History, and on the works of Sallust." Industrious as M. de Brosses has been in this work, we believe that in the life of Sallust, at least, he has been improved upon by Henry Stuart, esq. in his late elaborate publication, "The works of Sallust," 1806, 2 vols. 4to. Besides these, De Brosses contributed many learned papers to the Paris and Dijon memoirs; but his family disown 3 vols. of "Lettres historiques et critiques sur l'Italie," published in 1799 in his name. [1]

BROSSETTE (Claude), of France, was born at Lyons in 1671. He was at first a Jesuit, but afterwards an advocate, a member of the academy of Lyons, and librarian of the public library there. In 1716, he published the works of Boileau, in 2 vols. 4to, with historical illustrations: and, after that, the works of Regnier. He reformed the text of both these authors from the errors of the preceding editions, and seasoned his notes with many useful and curious anecdotes of men and things. His only fault, the fault of almost all commentators, is, that he did not use the collections he had made with sufficient sobriety and judgment; and has inserted many things, no ways necessary to illustrate his authors, and some that are even frivolous. He wrote also "L'Histoire abrégée de la ville de Lyon," with elegance and precision, 1711, 4to; and died there in 1746. He had a friendship and correspondence with many of the literati, and particularly with Rousseau the poet, and Voltaire. The latter used to tell him, that he "resembled Atticus, who kept terms, and even cultivated friendship, at the same time with Cæsar

[1] Dict. Hist.- Eloge in Hist. Acad. Reg. Paris. vol. XLII.

and Pompey." The enmity between Rousseau and Voltaire is well known.[1]

BROTIER (GABRIEL), an eminent classical scholar and editor, was born at Tanay, a small village of the Nivernois, in 1722, and died at Paris, Feb. 12, 1789, at the age of 67. In his youth he made it his practice to write notes in every book that he read; and the margins of several in his library were entirely filled with them. Until his last moment he pursued the same method of study. All these he arranged wonderfully in his memory; and if it had been possible after his death to have put his papers in that order which he alone knew, they would have furnished materials for several curious volumes. With this method, and continued labour for twelve hours a day, the abbé Brotier acquired an immense stock of various knowledge. Except the mathematics, to which it appears he gave little application, he was acquainted with every thing; natural history, chemistry, and even medicine. It was his rule to read Hippocrates and Solomon once every year in their original languages. These he said were the best books for curing the diseases of the body and the mind. But the belles lettres were his grand pursuit. He had a good knowledge of all the dead languages, but particularly the Latin, of which he was perfectly master: he was besides acquainted with most of the languages of Europe. This knowledge, however extensive, was not the only part in which he excelled. He was well versed in ancient and modern history, in chronology, coins, medals, inscriptions, and the customs of antiquity, which had always been objects of his study. He had collected a considerable quantity of materials for writing a new history of France, and it is much to be regretted that he was prevented from undertaking that work. The abbé Brotier recalls to our remembrance those laborious writers, distinguished for their learning, Petau, Sirmond, Labbé, Cossart, Hardouin, Souciet, &c. who have done so much honour to the college of Louis XIV. in which he himself was educated, and where he lived several years as librarian; and his countrymen say he is the last link of that chain of illustrious men, who have succeeded one another without interruption, for near two centuries. On the dissolution of the order of Jesuits, the abbé Brotier found an asylum equally peaceful and

[1] Mereri.—Dict. Hist.

agreeable in the house of Mr. de la Tour, a printer, eminent in his business, who has gained from all connoisseurs a just tribute of praise for those works which have come from his press. It was in this friendly retirement that the abbé Brotier spent the last twenty-six years of his life, and that he experienced a happiness, the value of which he knew how to appreciate, which arose from the care, attention, and testimonies of respect, bestowed upon him both by Mr. and Mrs. de la Tour. It was there also that he published those works which will render his name immortal; an edition of Tacitus, enriched not only with notes and learned dissertations, but also with supplements, which sometimes leave the reader in a doubt, whether the modern writer is not a successful rival of the ancient: this was first published in 1771, 4 vols. 4to, and reprinted in 1776, in 7 vols. 8vo. He published also in 1779, 6 vols. 12mo, an edition of Pliny the naturalist, which is only a short abridgment of what he had prepared to correct and enlarge the edition of Hardouin, and to give an historical series of all the new discoveries made since the beginning of this century; an immense labour, which bespeaks the most extensive erudition. To these two editions, which procured the abbé Brotier the applauses of all the literati in Europe, he added in 1778, 8vo, an edition of Rapin on gardens, at the end of which he has subjoined a history of gardens, written in Latin with admirable elegance, and abounding in the most delightful imagery: for the abbé was not one of those pedants, according to the expression of the poet, "herissés de Grec & de Latin;" he possessed a lively imagination, and a fine taste, with clearness and perspicuity; and above all, a sound judgment, which never suffered him to adopt in writing any thing that was not solid, beautiful, and true. His other works are, 1. "Examen de l'Apologie de M. l'Abbé de Prades," 1753, 8vo. 2. "Conclusiones ex universa Theologia," 1754, 4to. 3. "Traité des Monnoies Romaines, Grecques, et Hebr. comparées avec les Monnoies de France, pour l'intelligence de l'Ecriture Sainte, et de tous les auteurs Grecs et Romains," 1760, 4to. 4. "Prospectus d'une edit. Lat. de Tacite," 1761, 5 vols. 4to. 5. "Supplementa, lib. 7. 10 Annal. Taciti," 1755, 8vo. 6. "Cl. viri de la Caille vita," 1763, 4to. 7. "Phædri Fabularum, lib. v. cum notis et suppl. access. Parallela J. de la Fontaine Fabulæ," 1785, 12mo. 8. "Memoire du Levant," 1780, and an edi-

tion of "Brumoy's Theatre," 1785, 13 vols. 8vo. In 1790 his nephew published his "Parolles Memorables," a work of which Mr. Seward has made great use in his "Anecdotes."

We shall conclude this account of the amiable abbé with his character as drawn by his friend the abbé de Fontenay. "That intimate and sincere friendship," says he, "which united me to the abbé Brotier, gratitude for the services which he did me, his talents and his virtues, will always endear his memory to me; and I may justly say, that his death, though lamented by many good men, was lamented by none more deeply than by me. However great may have been the merit of this learned man, not less conspicuously eminent for the qualities of his heart than for those of his head, one must have been intimate with him to form a just and true idea of his character. As often as my avocations would permit, I indulged myself in the pleasure of his company, and many delightful hours I have spent with him. Humble and unassuming, modest, and even to a degree of timidity that caused him to blush when the least encomium was passed upon him; good-tempered, plain in his manner, and giving himself up to society with the smiles and simplicity of a child, his conversation was engaging, and always instructive when it turned upon subjects of literature or science. Widely differing in this respect from those men of letters who are misers, if we may say so, of their knowledge, and who seem to hoard it only for themselves, or to make an ostentatious display of it in some publication, the abbé Brotier readily replied to the questions of those who sought information from him, and instructed those around him with the utmost affability and condescension. I confess," continues the abbé Fontenay, "that need of consulting him induced me often to visit him; and I can declare that whatever questions I put to him, I never found him in one instance wrong. He either satisfied me immediately respecting my queries, or pointed out those books in which I found what I wanted to know. He left a nephew of the same name, who is in the church. He is pursuing his uncle's steps in the same departments of erudition, and has already published works which sufficiently evince the progress he has made."[1]

[1] Dict. Hist.—Saxii Onomast. vol. VIII.

BROUGHTON (HUGH), a divine of great eminence for his extensive knowledge in Hebrew and rabbinical learning, was descended from an ancient family, and born in 1549, at Oldbury, in the county of Salop. Dr. Lightfoot says, that it is uncertain in what school he was instructed in grammar, but, according to the writers of the life of Bernard Gilpin, he was brought up in the school founded by that excellent man at Houghton, and by him sent to Cambridge. Gilpin is said to have become acquainted with him by accident, when he was a poor boy travelling on the Oxford road, and finding him a good scholar, took the charge of his farther education. The biographer of Gilpin adds, apparently upon slender foundation, that Broughton acted with ingratitude to Gilpin, when the latter was old and infirm, and persuaded the bishop of Durham to give him a living intended for Gilpin.

At Cambridge, Broughton became one of the fellows of Christ's college, and there laid the first foundation of his Hebrew studies, under a Frenchman, who read upon that tongue in the university. His parts and learning soon rendered him very conspicuous at Cambridge, and also attracted the notice of the earl of Huntingdon, who became a liberal patron to him, and greatly encouraged him in his studies. From the university he repaired to London, where he distinguished himself as a preacher, and increased the number of his friends, some of whom were of high rank. He still, however, continued to prosecute his studies with the most unremitting assiduity; so that he is said frequently to have spent sixteen hours out of the four-and-twenty at his books *.

In 1588, he published a piece, entitled "The Consent of Scriptures." This was a work in which he was employed several years; and which, therefore, he used to call his "little book of great pains." It is a kind of scripture chronology, and scripture genealogies, and appears to have been compiled with great labour. It was dedicated to queen Elizabeth, to whom it was presented by himself, on her inauguration day, Nov. 17, 1589 †. He appears

* The author of his life in the Biog. Brit. takes no notice of his having been collated to a prebend of Durham, Nov. 13, 1578, and to Washington rectory, May 6, 1580, when he resigned his prebend. Hutchinson's Durham, vol. II. p. 209. But we know not whether there is not some reason to suspect that Hutchinson's Broughton was a different person.

† Query. Was this the copy on vellum mentioned by Mr. Dibdin in his Bibliomania, and once in Mr. Tutet's possession?

to have had some assistance in it from Speed, who overlooked the press, and compiled those genealogies which are prefixed to the old Bibles; but Broughton certainly directed and digested them. Speed is said to have owed many obligations to Broughton, and had a vast number of his manuscripts, which, for whatever reason, he burnt. But, to return to the "Consent of Scripture;" it excited much attention at its first publication, but was strongly opposed by Dr. Reynolds at Oxford. This gave great offence to Mr. Broughton, who had a very earnest and absurd desire to have the dispute between him and Dr. Reynolds, concerning the scripture chronology, settled by public authority. He addressed on this subject queen Elizabeth, Dr. Whitgift, archbishop of Canterbury, and Dr. Aylmer, bishop of London. His work was opposed, not only at Oxford, but at Cambridge, where Mr. Lively, a professor, read publicly against it. He was, therefore, induced to read lectures in defence of his performance, which he did first in St. Paul's, at the east end of the church, and afterwards in a large room in Cheapside, and in Mark-lane *.

He continued several years in London, where he procured many friends. One of these was Mr. William Cotton, whose son Rowland, who was afterwards knighted, he instructed in the Hebrew tongue. In 1589 Mr. Broughton went over into Germany, accompanied by Mr. Alexander Top, a young gentleman who had put himself under his care, and travelled with him, that he might continually receive the benefit of his instructions. He was some time at Frankfort, where he had a long dispute in the Jewish synagogue, with rabbi Elias, on the truth of the Christian religion. He appears to have been very solicitous for the conversion of the Jews, and his taste for

* "This was his course of teaching in private. His auditors had every one of them the Consent before him, and he went on still in exposition of it along with the Bible, and had his auditors diligently read the Scriptures, and keep them to the chronology of it: and shewed what, and how much they should read against their next meeting, to be prepared for his discourse then. And withal handled the Genealogies, as the matter of those scriptures called for explication for that time of the chronology; that they should understand what scriptures were contained within such a space of time. And still he shewed the doctrine of faith and love in Christ Jesus in every age, how believed and practised by the faithful, and who despised. And, in application, he would sum up all in a quarter of an hour, or more, as the matter required. Of these his lectures there are yet extant the notes of four-and-thirty, and the notes of nine of his sermons, in which he collated the sections of Moses, and the Prophets, with the New Testament: all taken from his mouth, when he delivered them."—Lightfoot's preface to his works.

rabbinical and Hebrew studies naturally led him to take pleasure in the conversation of those learned Jews whom he occasionally met with. In the course of his travels, he had also disputes with the papists; but in his contests both with them and with the Jews, he was not very attentive to the rules either of prudence or politeness. It appears, that in 1590 he was at Worms; but in what other places is not mentioned. In 1591 he returned again to England, and met at London with his antagonist Dr. Reynolds; and they referred the decision of the controversy between them, occasioned by his "Consent of Scripture," to Dr. Whitgift, archbishop of Canterbury, and Dr. Aylmer, bishop of London. Another piece which he published, entitled "An Explication of the article of Christ's Descent to Hell," was a source of much controversy, though his opinion on this subject is now generally received. Two of his opponents in this controversy were archbishop Whitgift and bishop Bilson. He addressed on this subject "An Oration to the Geneveans," which was first published in Greek, at Mentz, by Albinus. In this piece he treats the celebrated Beza with much severity. In 1592 he was in Germany again, and published a piece called "The Sinai Sight," which he dedicated to the earl of Essex, and had the odd whim of having it engraved on brass, at a considerable expence. About the year 1596, rabbi Abraham Reuben wrote an epistle from Constantinople to Mr. Broughton, which was directed to him in London; but he was then in Germany. He appears to have continued abroad till the death of queen Elizabeth; and during his residence in foreign countries, cultivated an acquaintance with Scaliger, Raphelengius, Junius, Pistorius, Serrarius, and other eminent and learned men. He was treated with particular favour by the archbishop of Mentz, to whom he dedicated his translation of the Prophets into Greek. He was also offered a cardinal's hat, if he would have embraced the Romish religion. But that offer he refused to accept, and returned again to England, soon after the accession of king James I. In 1603 he preached before prince Henry, at Oatlands, upon the Lord's Prayer. In 1607 the new translation of the Bible was begun; and Mr. Broughton's friends expressed much surprize that he was not employed in that work. It might probably be disgust on this account, which again occasioned him to go abroad; and during his stay there, he was for some time preacher

to the English at Middleburgh. But finding his health decline, having a consumptive disorder, which he found to increase, he returned again to England in November, 1611. He lodged in London, during the winter, at a friend's house in Cannon-street; but in the spring he was removed, for the benefit of the air, to the house of another friend, at Tottenham High-cross, where he died of a pulmonary consumption on the 4th of August, 1612, in the sixty-third year of his age. During his illness he made such occasional discourses and exhortations to his friends, as his strength would enable him; and he appears to have had many friends and admirers even to the last. His corpse was brought to London, attended by great numbers of people, many of whom had put themselves in mourning for him; and interred in St. Antholin's church, where his funeral sermon was preached by the rev. James Speght, B. D. afterwards D. D. minister of the church in Milk-street, London. Lightfoot mentions it as a report, that the bishops would not suffer this sermon to be published; but it was afterwards printed at the end of his works.

His person was comely and graceful, and his countenance expressive of studiousness and gravity. His indefatigable attention to his studies, gave him an air of austerity; and, at times, there appears to have been no inconsiderable degree of moroseness in his deportment: notwithstanding which, he is represented as behaving in a very kind and affable manner to his friends, and as being very pleasant in conversation with them, especially at his meals. He would also be free and communicative to any persons who desired to learn of him, but very angry with scholars, if they did not readily comprehend his meaning. Open impiety and profaneness were always opposed by him with great zeal and courage. He was much dissatisfied, as appears from several passages in his works, that his great learning had not procured him more encouragement, and he evidently thought that he had a just claim to some considerable preferment. He was unquestionably a man of very uncommon erudition, but extremely deficient in taste and judgment. He was also of a testy and choleric temper, had a high opinion of his own learning and abilities, was extremely dogmatical, and treated those who differed from him in opinion with much rudeness and scurrility; though some allowance must be made for the age in which he lived, in which that mode of writing was much

more common among divines and scholars than it is at present. From the general tenor of his life and of his works, and the opinion formed of him by those who were the best acquainted with him, it seems equitable to conclude, that, with all his failings, he meant well; nor do we apprehend that there is any sufficient ground for the extreme severity with which the late Mr. Gilpin has treated him in his "Life of Bernard Gilpin." He translated the Prophetical writings into Greek, and the Apocalypse into Hebrew. He was desirous of translating the whole New Testament into Hebrew, which he thought would have contributed much to the conversion of the Jews, if he had met with proper encouragement. And he relates, that a learned Jew with whom he conversed, once said to him, "O that you would set over all your New Testament into such Hebrew as you speak to me, you should turn all our nation."

Most of his works were collected together, and printed at London in 1662, under the following title: "The Works of the great Albionean divine, renowned in many nations for rare skill in Salems and Athens tongues, and familiar acquaintance with all Rabbinical learning, Mr. Hugh Broughton." This edition of his works, though bound in one large volume, folio, is divided into four tomes. Dr. Lightfoot, who was himself a great master of Hebrew and rabbinical learning, says, that in the writings of Broughton, "the serious and impartial student of them will find these two things. First, as much light given in scripture, especially in the difficultest things thereof, as is to be found in any one author whatsoever; nay, it may be, in all authors together. And, secondly, a winning and enticing enforcement to read the scriptures with a seriousness and searching more than ordinary. Amongst those that have studied his books, multitudes might be named that have thereby grown proficients so far, as that they have attained to a most singular, and almost incredible skill and readiness, in his way, in the understanding of the Bible, though otherwise unlearned men. Nay, some such, that, by the mere excitation of his books, have set to the study of the Hebrew tongue, and come to a very great measure of knowledge in it; nay, a woman might be named that hath done it. This author's writings do carry with them, I know not what, a kind of holy and happy fascination, that the serious reader of them is won upon, by a sweet violence, to look in the scripture with all

possible scrutinousness, and cannot choose. Let any one but set to read him in good earnest, and, if he find not, that he sees much more in scripture than ever he could see before, and that he is stirred up to search much more narrowly into the scripture than ever he was before, he misseth of that which was never missed of before by any that took that course, if multitude of experiences may have any credit." It will justly be thought in the present age, that Dr. Lightfoot formed too high an opinion of the value of Broughton's writings; but in whatever estimation they may now be held, the celebrity of Broughton in his own time, and his extraordinary learning, gave him a reasonable claim to some memorial in a work of this kind. Many of his theological MSS. are preserved in the British Museum, of which a list is given in Ayscough's catalogue.[1]

BROUGHTON (RICHARD), a popish ecclesiastical historian, was born at Great Stukely in Huntingdonshire, and studied for some time at Oxford, but it does not appear that he entered any college, and only seems to have resided there for the purpose of consulting the public library. He received his regular education at the English college at Rheims, and took priest's orders in 1593. He was afterwards sent into England as a missionary, and promoted the popish interest as far as lay in his power, without giving public offence. He died in 1634, and was buried in the church of Great Stukely. His principal works were, "An Ecclesiastical History of Great Britain; from the Nativity to the conversion of the Saxons," Doway, 1633, fol. replete with legendary matter; "A True Memorial of the ancient, most holy, and religious state of Great Britain, &c. in the time of the Britons, and primitive church of the Saxons," 1650, 8vo; and, "Monasticon Britannicum," 1655, 8vo.[2]

BROUGHTON (THOMAS), a learned divine, and one of the original writers of the Biographia Britannica, was born at London, July 5, 1704, in the parish of St. Andrew, Holborn; of which parish his father was minister. At an early age he was sent to Eton-school, where he soon distinguished himself by the acuteness of his genius and the studiousness of his disposition. Being superannuated on this foundation, he removed, about 1722, to the

[1] Biog. Brit.—Strype's Whitgift, p. 81, 382, 431, 481, 499, 516, 526, 589, where there are many curious particulars illustrative of Broughton's history.

[2] Ath. Ox. vol. I.—Dodd's Ch. Hist. vol. III.—Fuller's Worthies.

university of Cambridge; and, for the sake of a scholarship, entered himself of Gonville and Caius college. Here two of the principal objects of his attention were, the acquisition of the knowledge of the modern languages, and the study of the mathematics under the famous professor Sanderson. May 28, 1727, Mr. Broughton, after taking the degree of B. A. was admitted to deacon's orders. In the succeeding year, Sept. 22, he was ordained priest, and proceeded to the degree of M. A. At this time he removed from the university to the curacy of Offley in Hertfordshire. In 1739, he was instituted to the rectory of Stepington, otherwise Stibington, in the county of Huntingdon, on the presentation of John duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after, he was chosen reader to the Temple, by which means he became known to bishop Sherlock, then master of it, who conceived so high an opinion of our author's merit, that, in 1744, this eminent prelate presented Mr. Broughton to the valuable vicarage of Bedminster, near Bristol, together with the chapels of St. Mary Redcliff, St. Thomas, and Abbot's Leigh, annexed. Some short time after, he was collated, by the same patron, to the prebend of Bedminster and Redcliff, in the cathedral of Salisbury. Upon receiving this preferment, he removed from London to Bristol, where he married the daughter of Thomas Harris, clerk of that city, by whom he had seven children, six of whom survived him. He resided on his living till his death, which happened Dec. 21, 1774, in the 71st year of his age. He was interred in the church of St. Mary Redcliff.

From the time of Mr. Broughton's quitting the university, till he was considerably advanced in life, he was engaged in a variety of publications; and some little time before his death, composed "A short view of the principles upon which Christian churches require, of their respective clergy, Subscription to established Articles of Religion;" but this work never appeared in print. He possessed, likewise, no inconsiderable talent for poetry, as is evident from many little fugitive pieces in manuscript, found among his papers; and particularly, from two unfinished tragedies, both written at the age of seventeen. During his residence in London, he enjoyed the esteem and friendship of most of the literary men of his time. He was a great lover of music, particularly the ancient; which introduced him to the knowledge and acquaintance of Mr.

Handel, whom he furnished with the words for many of his compositions. In his public character, Mr. Broughton was distinguished by an active zeal for the Christian cause, joined with moderation. In private life, he was devoted to the interests and happiness of his family; and was of a mild, cheerful, and liberal temper. This disposition, which is not always united with eminent literary abilities, attended him to his grave. In 1778, a posthumous volume of sermons, on select subjects, was published by his son, the rev. Thomas Broughton, M. A. of Wadham college, Oxford, and vicar of Tiverton, near Bath.

The following is a list of his publications, but we have not been able to recover the dates of all of them: 1. "Christianity distinct from the Religion of Nature, in three parts; in answer to Christianity as old as the Creation." 2. "Translation of Voltaire's Temple of Taste." 3. "Preface to his father's letter to a Roman catholic." 4. "Alteration of Dorrel on the Epistles and Gospels from a Popish to a Protestant book," 2 vols. 8vo. 5. Part of the new edition of Bayle's Dictionary in English, corrected: with a translation of the Latin and other quotations. 6. "Jarvis's Don Quixote;" the language thoroughly altered and corrected, and the poetical parts new translated. 7. "Translation of the mottoes of the Spectator, Guardian, and Freeholder." 8. "Original poems and translations, by John Dryden, esq." now first collected and published together, 2 vols. 9. "Translation of the quotations in Addison's Travels, by him left untranslated." 10. "The first and third Olynthiacs, and the four Philippics of Demosthenes" (by several hands), revised and corrected; with a new translation of the second Olynthiac, the oration de Pace, and that de Chersoneso: to which are added, all the arguments of Libanius, and select notes from Ulpian, 8vo. Lives in the Biographia Britannica, marked T. 11. "The bishops of London and Winchester on the sacrament, compared." 12. "Hercules," a musical drama. 13. "Bibliotheca historico-sacra, an Historical dictionary of all religions, from the creation of the world to the present times," 1756, 2 vols. folio. 14. "A defence of the commonly-received doctrine of the Human Soul." 15. "A prospect of Futurity, in four dissertations; with a preliminary discourse on the natural and moral evidence of a future state."[1]

[1] Biog. Brit. vol. II. Preface.

BROUKHUSIUS. See BROEKHUSIUS.

BROUNCKER (WILLIAM), viscount Brouncker, of Castle Lyons in Ireland, son of sir William Brouncker, afterwards made viscount in 1645, was born about 1620; and, having received an excellent education, discovered an early genius for mathematics, in which he afterwards became very eminent. He was created M. D. at Oxford, June 23, 1646. In 1657 and 1658, he was engaged in a correspondence on mathematical subjects with Dr. John Wallis, who published the letters in his "Commercium Epistolicum," Oxford, 1658, 4to. He, with others of the nobility and gentry who had adhered to king Charles I. in and about London, signed the remarkable declaration published in April 1660. After the restoration, he was made chancellor to the queen consort, and a commissioner of the navy. He was one of those great men who first formed the royal society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the first president of it: which office he held with great advantage to the society, and honour to himself, till the anniversary election, Nov. 30, 1677. Besides the offices mentioned already, he was master of St. Katherine's near the Tower of London; his right to which post, after a long contest between him and sir Robert Atkyns, one of the judges, was determined in his favour, Nov. 1681. He died at his house in St. James's street, Westminster, April 5, 1684; and was succeeded in his honours by his younger brother Harry, who died Jan. 1687. Of his works, notwithstanding his activity in promoting literature and science, there are few extant. These are: "Experiments on the recoiling of Guns," published in Dr. Sprat's History of the Royal Society; "An algebraical paper upon the squaring of the Hyperbola," published in the Philosophical Transactions. (See Lowthorp's Abr. vol. I. p. 10, &c.); "Several Letters to Dr. James Usher, archbishop of Armagh," annexed to that primate's life by Dr. Parr; and "A translation of the Treatise of Des Cartes, entitled Musicæ Compendium," published without his name, but enriched with a variety of observations, which shew that he was deeply skilled in the theory of the science of music. Although he agrees with his author almost throughout the book, he asserts that the geometrical is to be preferred to the arithmetical division; and with a view, as it is presumed, to the farther improvement of the "Systema Par-

ticipato," he proposes a division of the diapason by sixteen mean proportionals into seventeen equal semitones; the method of which division is exhibited by him in an algebraic process, and also in logarithms. The "Systema Participato," which is mentioned by Bontempi, consisted in the division of the diapason, or octave, into twelve equal semitones, by eleven mean proportionals. Descartes, we are informed, rejected this division for reasons which are far from being satisfactory. Mr. Park, in his edition of lord Orford's "Royal and Noble Authors," to which we are frequently indebted, points out an original commission, among the Sloanian MSS. from Charles II. dated Whitehall, Dec. 15, 1674, appointing lord Brouncker and others to inquire into, and to report their opinions of a method of finding the longitude, devised by Sieur de St. Pierre.[1]

BROUSSON (CLAUDE), a French Protestant and martyr, was born at Nismes, in 1647, He was an advocate, and distinguished by his pleadings at Castres and Toulouse; and it was at his house that the deputies of the Protestant churches assembled in 1683: where they took a resolution to continue to assemble, although their churches were demolished. The execution of this project occasioned violent conflicts, seditions, executions, and massacres, which ended at length in an amnesty on the part of Lewis XIV. Brousson retired then to Nismes; but, fearing to be apprehended with the principal authors of this project, who do not seem to have been comprised within the amnesty, he became a refugee at Geneva first, and thence at Lausanne. He shifted afterwards from town to town, and kingdom to kingdom, to solicit the compassion of Protestant princes towards his suffering brethren in France. Returning to his own country, he travelled through several provinces, exercised some time the ministry in the Cevennes, appeared at Orange, and passed to Berne, in order to escape his pursuers. He was at length taken at Oleron, in 1698, and removed to Montpellier; where, being convicted of having formerly held secret correspondence with the enemies of the state, and of having preached in defiance of the edicts, he was broke upon the wheel the same year. He was a man of great eloquence as well as zeal, greatly esteemed among strangers, and regarded as a martyr by those of his own persuasion. The

[1] Biog. Brit.—Ath. Ox. vol. II.—Hawkins's Hist. of Music.

states of Holland added six hundred florins, as a pension for his widow, to four hundred which had been allowed to her husband. His writings being principally those which arose out of the circumstances in which the reformed church were then placed, we shall refer to Moreri for the exact titles and dates, and give only the subjects, namely: 1. "The state of the reformed in France." 2. "Letters to the French clergy in favour of the reformed religion." 3. "Letters from the Protestants in France to all other Protestants," printed and circulated at the expence of the elector of Brandenburg. 4. "Letters to the Roman Catholics." 5. "A summary relation of the wonders wrought by God in the Cevennes and Lower Languedoc, for the consolation of his church." 6. A volume of Sermons. 7. "Remarks on Amelotte's translation of the New Testament;" and some religious tracts, which he published for circulation in France.[1]

BROUSSONET (PETER AUGUSTUS MARIA), an eminent French naturalist, was born at Montpellier, Feb. 28, 1761, where his father was a reputable schoolmaster, and soon discovered in him an insatiable thirst of knowledge, which we may conclude he assisted him in gratifying. At the early age of eighteen he was appointed by the university of Montpellier to fill a professor's chair, and six years after he was admitted a member of the academy of sciences by an unanimous vote, a case which had not occurred from the foundation of that learned body, but their choice appeared amply justified by the several dissertations on natural history, botany, and medicine, which he published. It was his earnest wish to establish the system of Linnæus more extensively in France. With this view, as well as for his own improvement, he went to Paris, and examined the collections and museums, but not finding sufficient materials for his purpose, he determined to visit the most celebrated foreign collections, and came first to England, where he was admitted an honorary member of the royal society, and where he began his labours on the celebrated work on fishes. On his return to Paris, he was appointed perpetual secretary of the society of agriculture, which the intendant Berthier de Sauvigny resigned for him. In 1789 he was appointed a member of the electoral college of Paris, and like the other electors, was to supply such vacancies as

[1] Moreri.—Dict. Hist.

were occasioned by any interruptions in the exercise of the office of magistracy; and the day it was his turn to go to the Hotel de Ville, he saw his friend and protector, Berthier, barbarously murdered by the populace. Broussonet was then ordered to superintend the provisions of the capital, and was frequently in danger of his life at that turbulent period. In 1791 he had a seat in the legislative assembly, but quitted Paris the year following for his native city, from which he was soon obliged to make his escape, and after many dangers, arrived at Madrid, where he was gladly received, and liberally assisted by the literati of that city. There, however, the French emigrants were so enraged at his having filled any office under the revolutionary government, that they obliged him to leave Madrid, and soon after, Lisbon, to which he had removed. At last he had an opportunity of going out as physician to an embassy which the United States sent to the emperor of Morocco, and on this occasion, his friend sir Joseph Banks, hearing of his distresses, remitted him a credit for a thousand pounds. After his arrival at Morocco, he employed all his leisure hours in extending his botanical knowledge, and learning that his native country was recovering from its late anarchy, he solicited and obtained permission to return, when the directory appointed him consul at the Canaries. In consequence of this he resided for two years at Teneriffe. In 1796, on his return, he was admitted a member of the Institute, and again became professor of botany at Montpellier, with the direction of the botanical garden. He was afterwards chosen a member of the legislative body, but died July 27, 1807, at Montpellier, of an apoplectic stroke. It was to him that France owes the introduction of the Merino sheep, and Angola goats. His publications are: 1. "Variæ positiones circa Respirationem," Montpellier, 1778. 2. "Ichthyologia, sistens Piscium descriptiones et icones," London, 1782, containing descriptions of the most rare fishes. 3. "Essai sur l'histoire naturelle de quelques especes de Moines, decrites a la maniere de Linnée," 1784, 8vo. This is the translation only of a Latin satire on the monks, the original of which appeared in Germany, in 1783. 4. "Année rurale, ou calendrier à l'usage des cultivateurs," Paris, 1787-8, 2 vols. 12mo. 5. "Notes pour servir a l'histoire de l'ecole de medicine de Montpellier pendant l'an VI." Montpellier, 1795, 8vo. 6. "La Feuille du

cultivateur," 1788, and following years, 8 vols. 4to, which he conducted with Messrs. Parmentier, Dubois, and Lefebure. He contributed also a great many dissertations to the academy of sciences, the society of agriculture, &c. and left many works in manuscript.[1]

BROUWER, or BRAUWER (ADRIAN), a celebrated painter, according to some, was born at Oudenarde, in Flanders, or according to others, at Haerlem, in Holland, in 1608. His parents were of the poorer sort. His mother sold to the country people bonnets and handkerchiefs, on which Adrian, when almost in infancy, used to paint flowers and birds, and while thus employed, was discovered by Francis Hals, an eminent artist, who, charmed with the ease and taste he displayed in his art, proposed to take him as an apprentice, and Brouwer did not long hesitate about accepting such an offer. His master soon discovered his superior talents, and separated him from his companions, that he might profit the better by him, locked him up in a garret, and compelled him to work, while he nearly starved him, but some pieces he painted by stealth, which probably irritated his jailor to be more watchful of him. By the advice, however, of Adrian Van Ostade, one of his companions, he contrived to make his escape, and took refuge in a church. There, almost naked, and not knowing where to go, he was recognised by some person, who brought him back to his master, and by means of a suit of clothes and some caresses, effected a temporary reconciliation; but being again subjected to the same mercenary and tyrannical usage, he made his escape a second time, and went to Amsterdam, where he had the happiness to find that his name was well known, and that his works bore a great price. A picture dealer with whom he lodged, gave him an hundred ducatoons for a painting representing gamesters, admirably executed, which Brouwer, who had never possessed so much money, spent in a tavern in the course of ten days. He then returned to his employer, and when asked what he had done with his money, answered that he had got rid of it, that he might be more at leisure; and this unfortunate propensity to alternate work and extravagance marked the whole of his future life, and involved him in many ridiculous adventures and embarrassments unworthy of a man of genius. As

[1] Dict. Hist.

soon as he had finished any piece, he offered it for sale; and if it did not produce a stipulated price, he burnt it, and began another with greater care. Possessing a vein of low humour, and engaging, both sober and drunk, in many droll adventures, he removed from Amsterdam to Antwerp, where he was arrested as a spy, and committed to prison. This circumstance introduced him to an acquaintance with the duke d'Aremberg, who, having observed his genius, by some slight sketches drawn with black lead while in custody, requested Rubens to furnish him with materials for painting. Brouwer chose for his subject a groupe of soldiers playing at cards in a corner of the prison; and when the picture was finished, the duke himself was astonished, and Rubens, when he saw it, offered for it the sum of 600 guilders. The duke, however, retained it, and gave the painter a much larger sum. Upon this, Rubens procured his release, and received him into his house; but, uninfluenced by gratitude to his benefactor, he stole away, and returned to the scenes of low debauch, to which he had been formerly accustomed. Being reduced to the necessity of flying from justice, he took refuge in France; and, having wandered through several towns, he was at length constrained by indigence to return to Antwerp, where he was taken ill, and obliged to seek relief in an hospital; and in this asylum of self-procured poverty and distress he died in his 32d year. Rubens lamented his death, and procured for him an honourable interment in the church of the Carmelites.

Such were the talents of Brouwer, that, in the course of a dissipated life, he attained to distinguished excellence in the style of painting which he adopted. His subjects were taken from low life, and copied after nature; such as droll conversations, feasts, taverns, drunken quarrels, boors playing and disputing at cards, or surgeons dressing the wounded. His expression, however, is so lively and characteristic; the management of his colours so surprising; and truth was united with exquisite high finishing, correctness of drawing, and wonderful transparence, to such a degree, that his paintings are more valuable, and afford higher prices, than many works of the most eminent masters. Some of his best works are found at Dusseldorp. His drawings are dispersed in the various cabinets of Europe. Several of his designs have been engraved; and we have some few etchings by himself of subjects usually repre-

sented in his pictures, which are signed with the initials of his name, H. B.; Adrian being spelled with an H.[1]

BROWER (CHRISTOPHER), a learned Jesuit, was born at Arnheim in 1559, and entered among the Jesuits at Cologne in 1580, among whom he was distinguished for his talents. He taught philosophy at Treves, was afterwards rector of the college of Fulde, and chiefly employed at his leisure hours in composing his works, which procured him great reputation, and the esteem of many men of learning, especially cardinal Baronius, who often mentions Brower in his annals of the church, with high praise. He died at Treves June 2, 1617. His writings are, 1. An edition of "Venantius Fortunatus," with notes and additions, Cologne, 1624, 4to. 2. "Scholia on the poems of Rabanus Maurus," in vol. VI. of the works of Maurus. 3. "Antiquitates Fuldenses," 1612, 4to. 4. "Sidera illustrium et S. S. Virorum qui Germaniam rebus gestis ornarunt," Mentz, 1616, 4to. 5. "Historia Episcoporum Trevereusium, &c." Cologne, 1626. He had also a principal hand in the "Antiquities and Annals of Treves," 1626, 2 vols. folio, and reprinted 1670; but some antiquaries are of opinion that in his anxiety to give correct copies of certain ancient documents, he took liberties with the originals which tend to lessen the authority of his transcripts.[2]

BROWN (JAMES), an English traveller and scholar, the son of James Brown, M. D. (who died Nov. 24, 1733), was born at Kelso, in the shire of Roxburgh, in Scotland, May 23, 1709, and was educated under Dr. Freind at Westminster school, where he made great proficiency in the Latin and Greek classics. In the latter end of 1722, he went with his father to Constantinople, and having a great aptitude for the learning of languages, acquired a competent knowledge of the Turkish, vulgar Greek, and Italian; and on his return home in 1725, made himself master of the Spanish tongue. About the year 1732, he first started the idea of a very useful book in the mercantile world, although not deserving a place in any literary class, "The Directory," or list of principal traders in London; and having taken some pains to lay the foundation of it, he gave it to the late Mr. Henry Kent, printer in Finch-lane, Cornhill, who continued it from year to year, and acquired an estate by it.

[1] Argenville, vol. III.—Descamps, vol. II.—Pilkington.—Strutt.
[2] Moreri.—Foppen Bibl. Belg.

In 1741, Mr. Brown entered into an agreement with twenty-four of the principal merchants of London, members of the Russia Company, as their chief agent or factor, for the purpose of carrying on a trade, through Russia, to and from Persia, and he sailed for Riga Sept. 29. Thence he passed through Russia, down the Volga to Astracan, and sailed along the Caspian sea to Reshd in Persia, where he established a factory, in which he continued near four years. During this time, he travelled in state to the camp of Nadir Shah, commonly known by the name of Kouli Khan, with a letter which had been transmitted to him from the late George II. to that monarch. While he resided in this country, he applied himself much to the study of that language, and made such proficiency in it that, after his return home, he compiled a very copious "Persian Dictionary and Grammar," with many curious specimens of their writing, which is yet in manuscript. But not being satisfied with the conduct of some of the merchants in London, and being sensible of the dangers that the factory was constantly exposed to from the unsettled and tyrannical nature of the government of Persia, he resigned his charge to the gentlemen who were appointed to succeed him, returned to London Dec. 25, 1746, and lived to be the last survivor of all the persons concerned in the establishment of that trade, having outlived his old friend Mr. Jonas Hanway above two years. In May 1787, he was visited with a slight paralytic stroke, all the alarming effects of which very speedily vanished, and he retained his wonted health and chearfulness till within four days of his death, when a second and more severe stroke proved fatal Nov. 30, 1788. He died at his house at Stoke Newington, where he had been an inhabitant since 1734, and was succeeded by his worthy son James Brown, esq. F. S. A. now of St. Alban's. Mr. Lysons informs us that the elder Mr. Brown published also a translation of two "Orations of Isocrates" without his name. He was a man of the strictest integrity, unaffected piety, and exalted, but unostentatious benevolence; of an even, placid, chearful temper, which he maintained to the last, and which contributed to lengthen his days. Few men were ever more generally esteemed in life, or more respectfully spoken of after death by all who knew him.[1]

[1] Gent. Mag. 1788.—Lysons's Environs, vol. III.

BROWN (JOHN), an ingenious English writer, descended from the Browns of Colstown near Haddington in Scotland, was born in Northumberland, Nov. 5, 1715, at Rothbury, of which place his father was curate, but removed almost immediately after to the vicarage of Wigton in Cumberland, where, at a grammar-school, he received the first part of his education; and was thence removed, May 8, 1732, to St. John's college in Cambridge. He remained here, till in 1735 he took the degree of B. A. then returned to Wigton, and soon after went into orders. His first settlement was in Carlisle, being chosen a minor canon and lecturer in the cathedral there. This situation he afterwards resigned, on being reproved for omitting the Athanasian creed, which it is said was merely accidental. His pride, however, was hurt, and next Sunday he read the creed, out of course, and immediately after resigned. In 1739 he took a M. A. degree at Cambridge. In the rebellion of 1745, he acted as a volunteer at the siege of Carlisle, and behaved himself with great intrepidity; and, after the defeat of the rebels, when some of them were tried at Carlisle in 1746, he preached two excellent sermons in the cathedral, "on the mutual connection between religious truth and civil freedom; and between superstition, tyranny, irreligion, and licentiousness." These are to be found in the volume of his sermons.

Thus distinguished, he fell under the notice of Dr. Osbaldeston; who, when raised to the see of Carlisle, made him one of his chaplains: he had before obtained for him from the chapter of Carlisle the living of Moreland in Westmoreland. It is probably about this time that he wrote his poem entitled "Honour;" to shew, that true honour can only be founded in virtue: it was inscribed to lord Lonsdale. His next poetical production, though not immediately published, was his "Essay on Satire," in three parts, afterwards addressed to Dr. Warburton, who introduced him to Mr. Allen of Prior Park near Bath. While at Mr. Allen's he preached at Bath, April 22, 1750, a sermon for promoting the subscription towards the general hospital in that city, entitled "On the pursuit of false pleasure, and the mischiefs of immoderate gaming;" and there was prefixed to it, when published, the following advertisement: "In justice to the magistrates of the city of Bath, it is thought proper to inform the reader, that the public gaming-tables were by them suppressed there,

soon after the preaching of this sermon." The year after, appeared the "Essay on Satire," prefixed to the second volume of Pope's Works by Warburton; with which it still continues to be printed, as well as in Dodsley's collection.

Brown now began to make no small figure as a writer; and in 1751, published his "Essays on Shaftesbury's Characteristics," 8vo, a work written with elegance and spirit, and so applauded as to be printed a fifth time in 1764. This was suggested to him by Warburton, and to Warburton by Pope, who told Warburton that to his knowledge the Characteristics had done more harm to revealed religion in England than all the works of infidelity put together. He is imagined to have had a principal hand in another book, published also the same year, and called "An essay on musical expression;" though the avowed author was Mr. Charles Avison. (See AVISON.) In 1754 he printed a sermon, "On the use and abuse of externals in religion: preached before the bishop of Carlisle, at the consecration of St. James's church in Whitehaven, and soon after he was promoted to Great Horkesley in Essex; a living conferred upon him by the late earl of Hardwicke. His next appearance was as a dramatic writer. In 1755, his tragedy "Barbarossa," was produced upon the stage, and afterwards his "Athelstan" in 1756. These tragedies were acted with considerable success, under the management of Garrick; and the former long remained what is called a stock-piece, notwithstanding many critical objections offered to it in the publications of the time*.

Our author had taken his doctor of divinity's degree in 1755. In 1757, came out his famous work, "An Estimate of the manners and principles of the times," 8vo; of which seven editions were printed in little more than a year, and it was perhaps as extravagantly applauded, and as extravagantly censured, as any book that was ever written. The design of it was to show, that "a vain, luxurious, and selfish effeminacy, in the higher ranks of life, marked the character of the age; and to point out the effects and sources of this effeminacy." And it must be owned, that, in the prosecution of it, the author has given abundant proofs of great discernment and solidity of judgment, a

* "I am grieved that either these unrewarding times, or his love of poetry, or his love of money, should have made him overlook the duty of a clergyman in these times, to make connexions with players." Warburton's Letters, Jan. 31, 1755 6.

deep insight into human nature, an extensive knowledge of the world; and that he has marked the peculiar features of the times with great justness and accuracy. The great objection was, that a spirit of self-importance, dogmaticalness, and oftentimes arrogance, mixed itself in what he says; and this certainly did more towards sharpening the pens of his numerous adversaries, and raised more disgust and offence at him, than the matter objected to in his work, for it may be added that those who wrote against him were not men of the first rank in literature, and could have done little against him without the aid of those personalities which arise from the temper of an author. In 1758 he published a second volume of the Estimate, &c. and, afterwards, "An explanatory defence of it, &c."

Between the first and second volume of the Estimate, he republished Dr. Walker's "Diary of the Siege of Londonderry;" with a preface, pointing out the useful purposes to which the perusal of it might be applied. He was, about this time, presented by the bishop of Carlisle, Dr. Osbaldeston, to the vicarage of St. Nicholas in Newcastle upon Tyne, resigning Great Horkesley in Essex; and was made one of the chaplains in ordinary to his present majesty. These were all the preferments our author ever received; and, as this was supposed to be no small mortification to a man of Dr. Brown's high spirit, so it was probably this high spirit which was the cause of it; for such was his temper that he never could preserve his friends long, and he had before this time quarrelled with Warburton and lord Hardwicke. In 1760 he published an additional dialogue of the dead, between "Pericles and Aristides," being a sequel to a dialogue of lord Lyttelton's between "Pericles and Cosmo." This is supposed by some to have been designed as a vindication of Mr. Pitt's political character, against some hints of disapprobation by lord Lyttelton; while others have not excluded a private motive of resentment. It is said that lord Lyttelton in a numerous and mixed company neglected to take notice of our author in so respectful a manner as he thought he deserved; and in revenge, weak enough certainly, he composed the dialogue. His next publication was "The Cure of Saul," a sacred ode; which was followed the same year by a "Dissertation on the rise, union, and power, the progressions, separations, and corruptions of poetry and music," 4to. This is a pleasing performance, displays great ingenuity,

and, though not without mistakes, very instructing as well as amusing. "Observations" were printed upon it by an anonymous writer, and Dr. Brown defended himself in "Remarks." He published in 8vo, 1764, the "History of the rise and progress of Poetry through its several species:" being the substance of the above work concerning poetry only, for the benefit of classical readers not knowing in music. The same year, he printed a volume of "Sermons," most of which had been printed separately; and in 1765, "Thoughts on Civil Liberty, Licentiousness, and Faction;" a piece, drawn up with great parade, and assuming a scientific form, with an intention to censure the opposers of administration at that time. A sermon on the "Female character and education," preached the 16th of May, 1765, before the guardians of the asylum for deserted female orphans.

His last publication, in 1766, was a "Letter to the rev. Dr. Lowth," occasioned by his late letter to the right rev. author of the "Divine Legation of Moses." Dr. Lowth had pointed at Dr. Brown, as one of the extravagant flatterers and creatures of Warburton; and Dr. Brown defended himself against the imputation, as an attack upon his moral character. To do him justice, he had a spirit too strong and independent, to bend to that literary subjection which the author of the Divine Legation expected from his followers. He insisted upon the prerogative of his own opinion; to *assent* and *dissent*, whenever he saw cause, in the most unreserved manner: and this was to Dr. Brown, as it was to many others, the cause of misunderstanding with Warburton. Besides the works mentioned, he published a poem on "Liberty," and some anonymous pamphlets. At the end of his later writings, he advertised an intention of publishing "Principles of Christian Legislation," but was prevented by death. He ordered, however, by his will, that the work should be published after his decease*; but it was left too imperfect for that purpose. The last memorable circumstance of his life was his intended expedition to Russia. While Dr. Dumaresque re-

* The reason of this delay having been somewhat illiberally conjectured in the last edition of our Dictionary, it is but justice to one of his executors to refer our readers to his letter in the Gent. Mag. vol. LXI. p. 995, in which they will find that the work was left too imperfect for publication, and that a satisfactory apology was sent to the editors of the Biog. Britannica, who, in its place, substituted a paragraph of their own, not quite so well founded. See also the plan of the work, vol. LXII. p. 9.

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sided in Russia, 1765, whither, having been chaplain to our factory at St. Petersburg from 1747 to 1762, he had been invited the year before by the empress, to assist in the regulation of several schools she was about to establish; a correspondent in England suggested the idea to him of communicating the affair to Dr. Brown, as a proper person to consult with, because he had published some sermons upon education. This brought on a correspondence between Dr. Dumaresque and Dr. Brown; the result of which, being communicated to the prime minister at St. Petersburg, was followed by an invitation from the empress to Dr. Brown also. Dr. Brown, acquainting the Russian court with his design of complying with the empress's invitation, received an answer from the minister, signifying how pleased her imperial majesty was with his intention, and informing him, that she had ordered to be remitted to him, by her minister in London, 1000*l.* in order to defray the expences of his journey. All the letters which passed, the plans which were drawn by Dr. Brown, and, in short, every thing relating to this affair, may be seen at large under his article in the "Biographia Britannica," as communicated to the author of it by Dr. Dumaresque.

In consequence of the above proceedings, while he was ardently preparing for his journey, and almost on the point of setting out for St. Petersburg, the gout and rheumatism, to which he was subject, returned upon him with violence, and put a stop to the affair for the present, to his no small disappointment. This disappointment concurring with his ill state of health, was followed by a dejection of spirits, which terminated in his putting an end to his life, at his lodgings in Pall-mall, Sept. 23, 1766, in his 51st year. He cut the jugular vein with a razor, and died immediately. He had, it seems, a constitutional tendency to insanity, and from his early life had been subject at times to disorders in the brain, at least to melancholy in its excess; of which he used to complain to his friends, and to "express his fears, that one time or another some ready mischief might present itself to him, at a time when he was wholly deprived of his reason."

Dr. Brown was a man of uncommon ingenuity, but unfortunately tinctured with an undue degree of self-opinion, and perhaps the bias of his mind to insanity will assign this best cause, as well as form the best excuse, for this. He

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genius was extensive; for, besides his being so elegant a prose writer in various kinds of composition, he was a poet, a musician, and a painter. His learning does not, however, appear to have been equal to his genius. His invention was, indeed, inexhaustible; and hence he was led to form magnificent plans, the execution of which required a greater depth of erudition than he was possessed of. In divinity, properly so called, as including an extensive knowledge of the controverted points of theology, and a critical acquaintance with the Scriptures, he was not deeply conversant. All we can gather from his sermons is, that his ideas were liberal, and that he did not lay much stress on the disputed doctrines of Christianity. His temper, we are told, was suspicious, and sometimes threw him into disagreeable altercations with his friends; but this arose, in a great measure, if not entirely, from the constitutional disorder described above, a very suspicious turn of mind being one of the surest prognostics of lunacy. He has been charged with shifting about too speedily, with a view to preferment; and it was thought, that his "Thoughts on Civil Liberty, Licentiousness, and Faction," seemed to have something of this appearance. He, however, in that performance endeavoured to remove the objection, by observing, that, if he had indirectly censured those whom he had formerly applauded, he never was attached to *men*, but *measures;* and that, if he had questioned the conduct of those only who were then out of power, he had heretofore questioned their conduct with the same freedom, when in the fulness of their power. Upon the whole, Dr. Brown's defects, which chiefly arose from a too sanguine temperament of constitution, were compensated by many excellencies and virtues. With respect to his writings, they are all of them elegant. Even those which are of a more temporary nature may continue to be read with pleasure, as containing a variety of curious observations; and in his Estimate are many of those unanswerable truths that can never be unseasonable or unprofitable.[1]

BROWN (JOHN), a Scotch artist, the son of a goldsmith and watchmaker, was born in 1752 at Edinburgh, and was early destined to take up the profession of a painter. He travelled into Italy in 1771, and during the

[1] Biog. Brit.—Gent. Mag. vol. LXI. and LXII.—Warburton's Letters, 4to edit. p. 26, 58, 124, 133, 152, 168, 204, 221, 238, 240, 282.

course of ten years residence there, the pencil and crayon were ever in his hand, and the sublime thoughts of Raphael and Michael Angelo ever in his imagination. By continual practice he obtained a correctness and elegance of contour, rarely surpassed by any British artist, but he unfortunately neglected the mechanism of the pallet till his taste was so refined that Titian, and Murillo, and Correggio made his heart to sink within him when he touched the canvass. When he attempted to lay in his colours, the admirable correctness of his contour was lost, and he had not self-sufficiency to persevere till it should be recovered in that tender evanescent outline which is so difficult to be attained even by the most eminent painters. At Rome he met with sir William Young and Mr. Townley; who, pleased with some very beautiful drawings done by him in pen and ink, took him with them, as a draftsman, into Sicily. Of the antiquities of this celebrated island he took several very fine views in pen and ink, exquisitely finished, yet still preserving the character and spirit of the buildings he intended to represent. He returned some years afterwards from Italy to his native town, where he was much beloved and esteemed, his conversation being extremely acute and entertaining on most subjects, but peculiarly so on those of art; and his knowledge of music being very great, and his taste in it extremely just and refined. Lord Monboddo gave him a general invitation to his elegant and convivial table, and employed him in making several drawings in pencil for him. Mr. Brown, however, in 1786, came to London, and was caressed by scholars and men of taste in that metropolis, where he was very much employed as a painter of small portraits in black lead pencil, which were always correctly drawn, and exhibited, with a picturesque fidelity, the features and character of the person who sat to him.

Mr. Brown was not only known as an exquisite draftsman, he was also a good philosopher, a sound scholar, and endowed with a just and refined taste in all the liberal and polite arts, and a man of consummate worth and integrity. Soon after his death his "Letters on the Poetry and Music of the Italian Opera," 12mo, were published. They were originally written to his friend lord Monboddo, who wished to have Mr. Brown's opinion on those subjects, which have so intimate a connection with his work on the Origin and Progress of Language; and who was so pleased with the

style and observations contained in them, that he wrote an introduction, which was published with them, in one volume, 12mo, 1789, for the benefit of his widow. The letters, written with great elegance and perspicuity, are certainly the production of a strong and fervid mind, acquainted with the subject; and must be useful to most of the frequenters of the Italian opera, by enabling them to understand the reasons on which the pleasure they receive at that musical performance is founded, a knowledge in which they are generally very deficient. Not being written for publication, they have that spirit and simplicity which every man of genius diffuses through any subject which he communicates in confidence, and which he is but too apt to refine away when he sits down to compose a work for the public. Lord Monboddo, in the fourth volume of the Origin and Progress of Language, speaking of Mr. Brown, says, "The account that I have given of the Italian language is taken from one who resided above ten years in Italy; and who, besides understanding the language perfectly, is more learned in the Italian arts of painting, sculpture, music, and poetry, than any man I ever met with. His natural good taste he has improved by the study of the monuments of ancient art, to be seen at Rome and Florence; and as beauty in all the arts is pretty much the same, consisting of grandeur and simplicity, variety, decorum, and a suitableness to the subject, I think he is a good judge of language, and of writing, as well as of painting, sculpture, and music." A very well-written character in Latin, by an advocate of Edinburgh, is appended to the Letters. Mr. Brown left behind him several very highly-finished portraits in pencil, and many very exquisite sketches in pencil and in pen and ink, which he had taken of persons and of places in Italy; particularly a book of studies of heads, taken from the life, an inestimable treasure to any history painter, as a common-place book for his pictures, the heads it contained being all of them Italian ones, of great expression, or of high character. He was so enraptured with his art, and so assiduous in the pursuit of it, that he suffered no countenance of beauty, grace, dignity, or expression, to pass him unnoticed; and to be enabled to possess merely a sketch for himself, of any subject that struck his fancy, he would make a present of a high-finished drawing to the person who permitted his head to be taken by him. The characteristics of his hand

were delicacy, correctness, and taste, as the drawings he made from many of Mr. Townley's best statues very plainly evince. Of his mind, the leading features were acuteness, liberality, and sensibility, joined to a character firm, vigorous, and energetic. The last efforts of this ingenious artist were employed in making two very exquisite drawings, the one from Mr. Townley's celebrated bust of Homer, the other from a fine original bust of Pope, supposed to have been the work of Rysbrac. From these drawings two very beautiful engravings have been made by Mr. Bartolozzi and his pupil Mr. Bovi. After some stay in London, his health, which had never been robust, yielded to extraordinary application, and he was forced to try a sea-voyage, and return on a visit to Edinburgh, to settle his father's affairs, who was then dead, having been some time before in a state of imbecility. On the passage from London to Leith, he was somehow neglected as he lay sick on his hammock, and was on the point of death when he arrived at Leith. With much difficulty he was brought up to Edinburgh, and laid in the bed of his friend Runciman, the artist, who had died not long before in the same place. Here he died, Sept. 5, 1787. His portrait with Runciman, disputing about a passage in Shakspeare's Tempest, is in the gallery at Dryburgh abbey. This was the joint production of Brown and Runciman before the death of the latter in 1784.[1]

BROWN (JOHN), a clergyman of the church of Scotland, who long kept an academy for the education of young men for the ministry among the class called Seceders in that country, was born in 1722, in a village called Kerpoo, in the county of Perth. His parents died when he was very young, leaving him almost destitute, but by some means he contrived to obtain books, if not regular education, and by dint of perseverance acquired a considerable knowledge of Latin, Greek, and Hebrew, with which last he was critically conversant. He could also read and translate the French, Italian, German, Arabic, Persian, Syriac, and Ethiopic, but his favourite studies were divinity, and history both ecclesiastical and civil. His principles being Calvinistic, his reading was much confined to writers of that stamp, but he appears to

[1] From the preceding edition of this Dictionary, with additions from Dr. Anderson's "Bee," vol. XV.

have studied every controversy in which the church has been involved, with much attention. At what time he was ordained, does not appear, but his extensive learning pointed him out to the associate synod, or synod of seceders, as a fit person to be their professor of divinity, and train up young men, who had had a previous education, for the office of the ministry within their pale. His residence was at Haddington, where he was preacher to a numerous congregation of the seceders. At one time he received a pressing invitation from the Dutch church in the province of New York, to be their tutor in divinity, which he declined. He died June 19, 1787. His principal works are, 1. An edition of the Bible, called "The Self-interpreting Bible," from its marginal references, which are far more copious than in any other edition, London, 1791, 2 vols. 4to, and since reprinted. 2. "Dictionary of the Bible, on the plan of Calmet, but principally adapted to common readers; often reprinted, 2 vols. 8vo. 3. "Explication of Scripture Metaphors," 12mo. 4. "History of the Seceders," eighth edition, 1802, 12mo. 5. "The Christian Student and Pastor," 1781, an abridgment of the Lives of Pious Men. 6. "Letters on the Government of the Christian Church." 7. "General History of the Church," 1771, 2 vols. 12mo, a very useful compendium of church history, partly on the plan of Mosheim, or perhaps rather of Lampe. After his death appeared a volume entitled "Select Remains," with some account of his life.[1]

BROWN (JOHN), M. D. author of what has been called the Brunonian system in medicine, was born in the parish of Buncle, in the county of Berwick, in the year 1735, of parents in a mean situation in life, but, in common with the children of other villagers in Scotland, he received his education at a grammar-school. As his mind was much above the rank he was born in, his progress in literature was proportionably superior to the rest of his school-fellows. He there imbibed a taste for letters, so that when he was afterwards put apprentice to a weaver, instead of attending to his business, his whole mind was bent on procuring books, which he read with great eagerness. Finding this disposition could not be conquered, his father took him from the loom, and sent him to the grammar-

[1] Select Remains, &c.

school at Dunse, where, under the tuition of Mr. Cruickshanks, he made such progress that he was soon regarded as a prodigy. He read all the Latin classics with the greatest facility, and was no mean proficient in the knowledge of the Greek language. "His habits," we are told, "were sober, he was of a religious turn, and was so strongly attached to the sect of Seceders, or Whigs as they are called in Scotland, in which he had been bred, that he would have thought his salvation hazarded, if he had attended the meetings of the established church. He aspired to be a preacher of a purer religion." An accident, however, disgusted him with this society, before he was of an age to be chosen a pastor, for which it appears he was intended. Having been prevailed on by some of his schoolfellows to attend divine service at the parish church of Dunse, he was summoned before the session of the seceding congregation to answer for this offence; but his high spirit not brooking to make an apology, to avoid the censures of his brethren, and the ignominy of being expelled their community, he abdicated his principles, and professed himself a member of the established church. As his talents for literature were well known, he was taken, at the age of twenty, to the house of a gentleman in the neighbourhood of Dunse, as tutor to his son. Here he did not long reside, but went the same year, 1755, to Edinburgh, where he applied to the study of divinity, in which he proceeded so far as to deliver, in the public hall, a discourse upon a prescribed portion of scripture, the usual step preliminary to ordination. But here his theological studies appear to have ended, and he suddenly left Edinburgh, returned to Dunse, and officiated as an usher in the school where he had been educated. He now exhibited himself as a free-liver and free-thinker, his discourse and manners being equally licentious and irregular, which accounts for his dereliction of the study of theology. At Dunse he continued about a year. During this time, a vacancy happening in one of the classes in the high school at Edinburgh, Brown appeared as a candidate, but was not successful. Soon after he was applied to by a student in medicine, at Edinburgh, to put his inaugural thesis into Latin. This he performed in so superior a manner, that it gained him great reputation; it opened to him a path which he had not probably before thought of, for turning his erudition to profit. On the strength of the

character procured him by this performance, he returned to Edinburgh, and determined to apply to the study of medicine. "He had now," he said, "discovered his strength, and was ambitious of riding in his carriage as a physician." At the opening of the session he addressed Latin letters to each of the professors, who readily gave him tickets of admission to their lectures, which he attended diligently for several years; in the interim, teaching Latin to such of the pupils as applied, and assisting them in writing their theses, or turning them into Latin. The price, when he composed the thesis, was ten guineas; when he translated their compositions into Latin, five. If he had been now prudent, or had not indulged in the most destructive excesses, he might, it is probable, in a few years, have attained the eminence he promised himself; but he marred all by his intemperance. In no long time after this, his constitution, which had been hardy and robust, became debilitated, and he had the face and appearance of a worn-out debauchee. His bad habits had not, however, prevented his getting the friendship or assistance of Dr. Cullen, who, desirous of availing himself of his talents, employed him as a tutor to his sons, and made use of him as an assistant in his lectures; Brown repeating to his pupils in the evening, the lecture they had heard in the morning, and explaining to them such parts as were abstruse and difficult. In 1765 he married, and took a house, which was soon filled with boarders; but, continuing his improvident course, he became a bankrupt at the end of three or four years. He now became a candidate for one of the medical chairs, but failed; and as he attributed his missing this promotion to Dr. Cullen, he very unadvisedly broke off his connection with him, and became the declared enemy to him and his system; which he had always before strenuously defended. This probably determined him to form a new system of medicine, doubtless meaning to annihilate that of his former patron. As he had read but few medical books, and was but little versed in practice, his theory must have been rather the result of contemplation than of experience. That in forming it, he was influenced by his attachment to spirituous liquors, seems probable from internal evidence, and from the effects he attributed to them of diminishing the number as well as the severity of the fits of the gout, under which he suffered. He always found them more severe and frequent, he says, when

he lived abstemiously. One of his pupils informed Dr. Beddoes, "that he was used, before he began to read his lecture, to take fifty drops of laudanum in a glass of whisky; repeating the dose four or five times during the lecture. Between the effects of these stimulants, and voluntary exertions, he soon waxed warm, and by degrees his imagination was exalted into phrenzy." His intention seems to have been to simplify medicine, and to render the knowledge of it easily attainable, without the labour of studying other authors. All general or universal diseases were therefore reduced by him to two great families or classes, the sthenic and the asthenic; the former depending upon excess, the latter upon deficiency of exciting power. The former were to be removed by debilitating, the latter by stimulant medicines, of which the most valuable and powerful are wine, brandy, and opium. As asthenic diseases are more numerous, and occur much more frequently than those from an opposite cause, his opportunities of calling in the aid of these powerful stimuli were proportionately numerous. "Spasmodic and convulsive disorders, and even hemorrhages," he says, "were found to proceed from debility; and wine, and brandy, which had been thought hurtful in these diseases, he found the most powerful of all remedies in removing them." When he had completed his plan, he published his theory or system, under the title of "Elementa Medicinæ," from his preface to which the preceding quotations have been principally taken. Though he had been eleven or twelve years at Edinburgh, he had not taken his degree of doctor; and as he was now at variance with all the medical professors, not thinking it prudent to offer himself there, he went to St. Andrew's, where he was readily admitted to that honour. He now commenced public teacher of medicine, making his "Elementa" his text book; and convinced, as it seems, of the soundness of his doctrine, he exultingly demands (preface to a new edition of the translation of his "Elementa," by Dr. Beddoes), whether the medical art, hitherto conjectural, incoherent, and in the great body of its doctrines false, was not at last reduced to a science of demonstration, which might be called the science of life? His method in giving his lectures was, first to translate the text book, sentence by sentence, and then to expatiate upon the passage. The novelty of the doctrine procured him at first a pretty numerous class of pupils;

but as he was irregular in his attendance, and his habits of drinking increased upon him, they were soon reduced in number, and he became so involved in his circumstances, that it became necessary for him to quit Edinburgh; he therefore came to London in the autumn of the year 1786. Here, for a time, he was received with favour, but his irregularities in living increasing upon him, he came to his lodgings, in the evening of the 8th of October, in 1788, intoxicated, and taking, as it was his custom, a large dose of laudanum, he died in the course of the night, before he had entered on his career of lecturing, for which he was making preparations. He had the preceding year published "Observations on the Old Systems of Physic," as a prelude to the introduction of his own; but it was little noticed. His opinions have, however, met with patrons in Germany and Italy, as well as in this country, and several volumes have been written on the subject of them; but they are now pretty generally, and deservedly, abandoned.

In 1796, Dr. Beddoes published an edition of "The Elements of Medicine of John Brown, M. D." for the benefit of his family, with a biographical preface, from which the above account was taken by a learned gentleman for the Cyclopædia. Perhaps from the same materials, a more favourable colouring might be given, and has been given in Dr. Gleig's Supplement to the Encycl. Britannica, but we question if any account can be given more consistent with truth. [1]

BROWN (LANCELOT), an eminent horticulturist, and, from a word often employed by him in laying out gardens, called *Capability* Brown *, was born at Kirkharle, in Northumberland, Aug. 1715. Of his education we have no account, but he came early in life to the metropolis, and was employed by lord Cobham in improving the grounds at Stowe; and afterwards at Richmond, Blenheim, Luton, Wimbledon, Nuneham, &c. where he improved ornamental gardening in a very high degree, and approached more nearly to nature than his predecessors. In these operations he frequently discovered a very highly cultivated taste, and may be said to have led the fashion in

* There was another garden-surveyor of the same name, and a contemporary, who by way of distinction was called *Sense* Brown.

[1] Beddoes' edit. as above.—Rees's Cyclopædia.

horticulture for nearly half a century. He associated also with familiarity with many of his noble and opulent employers, and realized a handsome fortune. In 1770 he served the office of high sheriff for the counties of Huntingdon and Cambridge. He died suddenly in Hertford-street, May-fair, Feb. 6, 1783, being at that time head gardener to his majesty, at Hampton-court.[1]

BROWN (ROBERT), an English divine of the sixteenth and beginning of the seventeenth century, from whom the sect of the Brownists derived its name, was descended of an ancient and worshipful family, says Fuller, (one whereof founded a fair hospital in Stamford), and was nearly allied to the lord-treasurer Cecil. He was the son of Anthony Brown, of Tolthorp, in Rutlandshire, esq. (though born at Northampton, according to Mr. Collier), and grandson of Francis Brown, whom king Henry VIII. in the eighteenth year of his reign, privileged by charter to wear his cap in the presence of himself, his heirs, or any of his nobles, and not to uncover but at his own pleasure; which charter was confirmed by act of parliament. Robert Brown studied divinity at Cambridge, in Corpus Christi college, and was afterwards a schoolmaster in Southwark. He was soon discovered by Dr. Still, master of Trinity-college, to have somewhat extraordinary in him that would prove a great disturbance to the church. Brown soon verified what the doctor foretold, for he not only imbibed Cartwright's opinions, but resolved to refine upon his scheme, and to produce something more perfect of his own. Accordingly, about the year 1580, he began to inveigh openly against the discipline and ceremonies of the church of England, and soon shewed that he intended to go much farther than Cartwright had ever done. In his discourses the church government was antichristian; her sacraments clogged with superstition; the liturgy had a mixture of Popery and Paganism in it; and the mission of the clergy was no better than that of Baal's priests in the Old Testament. He first preached at Norwich, in 1581, where the Dutch having a numerous congregation, many of them inclined to Anabaptism; and, therefore, being the more disposed to entertain any new resembling opinion, he made his first essay upon them; and having made some progress, and raised a character for zeal and sanctity, he

[1] Gent. Mag. &c.

then began to infect his own countrymen; for which purpose he called in the assistance of one Richard Harrison, a country schoolmaster, and they formed churches out of both nations, but mostly of the English. He instructed his audience that the church of England was no true church; that there was little of Christ's institution in the public ministrations, and that all good Christians were obliged to separate from those impure assemblies; that their only way was to join him and his disciples, among whom all was pure and unexceptionable, evidently inspired by the Spirit of God, and refined from all alloy and prophanation. These discourses prevailed on the audience; and his disciples, now called Brownists, formed a society, and made a total defection from the church, refusing to join any congregation in any public office of worship. Brown being convened before Dr. Freake, bishop of Norwich, and other ecclesiastical commissioners, he maintained his schism, to justify which he had also written a book, and behaved rudely to the court, on which he was committed to the custody of the sheriff of Norwich; but his relation, the lord treasurer Burghley, imputing his error and obstinacy to zeal, rather than malice, interceded to have him charitably persuaded out of his opinions, and released. To this end he wrote a letter to the bishop of Norwich, which procured his enlargement. After this, his lordship ordered Brown up to London, and recommended him to archbishop Whitgift for his instruction and counsel, in order to his amendment; but Brown left the kingdom, and settled at Middleburgh in Zealand, where he and his followers obtained leave of the states to form a church according to their own model, which was drawn in a book published by Brown at Middleburgh in 1582, and called "A treatise of Reformation, without staying for any man." How long he remained at Middleburgh, is not precisely known; but he was in England in 1585, when he was cited to appear before archbishop Whitgift, to answer to certain matters contained in a book published by him, but what this was, we are not informed. The archbishop, however, by force of reasoning, brought Brown at last to a tolerable compliance with the church of England; and having dismissed him, the lord treasurer Burghley sent him to his father in the country, with a letter to recommend him to his favour and countenance, but from

another letter of the lord treasurer's, we learn that Brown's errors had sunk so deep as not to be so easily rooted out as was imagined; and that he soon relapsed into his former opinions, and shewed himself so incorrigible, that his good old father resolved to own him for his son no longer than his son owned the church of England for his mother; and Brown chusing rather to part with his aged sire than his new schism, he was discharged the family. When gentleness was found ineffectual, severity was next practised; and Brown, after wandering up and down, and enduring great hardships, at length went to live at Northampton, where, industriously labouring to promote his sect, Lindsell, bishop of Peterborough, sent him a citation to come before him, which Brown refused to obey; for which contempt he was excommunicated. This proved the means of his reformation; for he was so deeply affected with the solemnity of this censure, that he made his submission, moved for absolution, and received it; and from that time continued in the communion of the church, though it was not in his power to close the chasm, or heal the wound he had made in it. It was towards the year 1590 that Brown renounced his principles of separation, and was soon after preferred to the rectory of Achurch, near Thrapston in Northamptonshire. Fuller does not believe that Brown ever formally recanted his opinions, either by word or writing, as to the main points of his doctrine; but that his promise of a general compliance with the church of England, improved by the countenance of his patron and kinsman, the earl of Exeter, prevailed upon the archbishop, and procured this extraordinary favour for him. He adds, that Brown allowed a salary for one to discharge his cure; and though he opposed his parishioners in judgment, yet agreed in taking their tithes. He was a man of good parts and some learning, but was imperious and uncontroulable; and so far from the Sabbatarian strictness afterwards espoused by some of his followers, that he led an idle and dissolute life. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and as all the other scenes of his life were stormy and turbulent, so was his end; for the constable of his parish requiring, somewhat roughly, the payment of certain rates, his passion moved him to blows, of which the constable complaining to justice St. John, he rather inclined to pity than punish him but

Brown behaved with so much insolence, that he was sent to Northampton gaol on a feather-bed in a cart, being very infirm, and aged above eighty years, where he soon after sickened and died, anno 1630, after boasting, "That he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day." He was buried in his church of Achurch in Northamptonshire.

Those who are acquainted with the tenets and practices of some modern sects, will easily recognize in Brown their founder. The Brownists equally condemned episcopacy and presbytery, as to the jurisdiction of consistories, classes, and synods; and would not join with any other reformed church, because they were not sufficiently assured of the sanctity and probity of its members, holding it an impiety to communicate with sinners. Their form of church-government was democratical. Such as desired to be members of their church made a confession of their faith, and signed a covenant obliging themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands from some of the brethren. They did not allow the priesthood to be any distinct order, or to give any indelible character; but as the vote of the brotherhood made a man a minister, and gave authority to preach the word and administer the sacraments among them; so the same power could discharge him from his office, and reduce him to a mere layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, so the power of their officers was prescribed within the same limits. The minister or pastor of a church could not administer the eucharist or baptism to the children of any but those of his own society. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines that had been preached. Until the civil war, they were much discouraged in England; but upon the ruin of episcopacy, they quitted Holland, and came over to England, where they began to form churches on their peculiar

model. The Presbyterians complained of this as an encroachment, and insisted that the Independents should come under the Scotch regulation. This the latter refused to comply with, and continued a distinct sect, or faction; and, during the civil wars, became the most powerful party; and getting to the head of affairs, most of the other sects, which were averse to the Church of England, joined with them, and all of them yielded to lose their former names, in the general one of Independents.

The chief of Brown's works is a small thin quarto, printed at Middleburgh in 1582, containing three pieces. The title of the first is, "A Treatise of Reformation without tarrying for any, and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them. By me, Robert Brown." "A Treatise upon the 23d chapter of St. Matthew, both for an order of studying and handling the scriptures, and also for avoiding the popish disorders, and ungodly communion of all false Christians, and especially of wicked preachers and hirelings." The title of the third piece is, "A book which sheweth the life and manners of all true Christians, and how unlike they are unto Turks and papists, and heathen folk. Also the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their several definitions and divisions."[1]

BROWN (THOMAS), of facetious memory, as Mr. Addison says of him, was the son of a considerable farmer of Shiffnal in Shropshire, and educated at Newport-school in that county; from whence he was removed to Christchurch in Oxford, where he soon distinguished himself by his uncommon attainments in literature. He had great parts and quickness of apprehension, nor does it appear that he was wanting in application; for we are told, that he was very well skilled in the Latin, Greek, French, Italian, and Spanish languages, even before he was sent to Oxford. The irregularities of his life did not suffer him however to continue long at the university; but when obliged to quit it, instead of returning home to his father, he formed a scheme of going to London, in hopes of making his fortune some way or other there. This scheme did not answer. He was very soon in danger of starving; upon

[1] Biog. Brit.—Fuller's and Collier's Eccl. Histories.—Mosheim's ditto.—Neal's Puritans.—Strype's Parker, p. 326.—Strype's Whitgift, p. 328.

which he made interest to be schoolmaster of Kingston upon Thames, in which pursuit he succeeded. But this was a profession very unsuitable to a man of Mr. Brown's turn, and a situation that must needs have been extremely disagreeable to him; and therefore we cannot wonder, that he soon quitted his school, and went again to London; where finding his old companions more delighted with his humour, than ready to relieve his necessities, he had recourse to his pen, and became an author, and partly a libeller, by profession. He published a great variety of pieces, under the names of dialogues, letters, poems, &c. in all which he discovered no small erudition, and a vast and exuberant vein of humour: for he was in his writings, as in his conversation, always lively and facetious. In the mean time he made no other advantage of these productions, than what he derived from the booksellers; for though they raised his reputation, and made his company sought after, yet as he possessed less of the gentleman than wits usually do, and more of the scholar, so he was not apt to choose his acquaintance by interest, but was more solicitous to be recommended to the ingenious who might admire, than to the great who might relieve him. An anonymous author, who has given the world some account of Mr. Brown, says, that though a good-natured man, he had one pernicious quality, which was, rather to lose his friend than his joke. He had a particular genius for satire, and dealt it out liberally whenever he could find occasion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Westminster-abbey; and of many others against the clergy and quality. He used to treat religion very lightly, and would often say, that he understood the world better, than to have the imputation of righteousness laid to his charge, yet, upon the approach of death, his heart misgave him, as if all was not right within, and he began to express sentiments of remorse for his past life.

Towards the latter end of Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorset, who invited him to dinner on a Christmas-day, with Dryden, and some other men of genius; when Brown, to his agreeable surprise, found a bank note of 50*l.* under his plate; and Dryden at the same time was presented with another of 100*l.* Brown died in 1704, and was interred in the cloister of Westminster-abbey, near the remains of

Mrs. Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, consisting of dialogues, essays, declamations, satires, letters from the dead to the living, translations, amusements, &c. in 4 vols. Much humour and not a little learning are, as we have already observed, scattered every where throughout them, but they are totally destitute of delicacy, and have not been reprinted for many years. Dr. Johnson, in his Life of Dryden, very justly says that "Brown was not a man deficient in literature, nor destitute of fancy; but he seems to have thought it the pinnacle of excellence to be a 'merry fellow;' and therefore laid out his powers upon small jests or gross buffoonery, so that his performances have little intrinsic value, and were read only while they were recommended by the novelty of the event that occasioned them. What sense or knowledge his works contain is disgraced by the garb in which it is exhibited." [1]

BROWN (ULYSSES MAXIMILIAN DE), a celebrated general of the eighteenth century, was the son of Ulysses, baron de Brown, colonel of a regiment of cuirassiers in the service of the emperors Leopold and Joseph, created in 1716, by the emperor Charles VI. a count of the holy Roman empire, his younger brother George receiving the like dignity at the same time, who was general of foot, counsellor of war, and a colonel of a regiment of infantry, under Charles VI. They were of an ancient and noble family in Ireland. The subject of the present memoir was born at Basle, Oct. 24, 1705. After having passed through the lessons of a school at Limerick in Ireland, he was called to Hungary at ten years of age, by count George de Brown, his uncle, and was present at the famous siege of Belgrade in 1717; about the close of the year 1723, he became captain in his uncle's regiment, and then lieutenant-colonel in 1725. He went to the island of Corsica in 1730, with a battalion of his regiment, and contributed greatly to the capture of Callansana, where he received a wound of some consequence in his thigh. He was appointed chamberlain to the emperor in 1732, and colonel in 1734. He distinguished himself in the war of Italy, especially in the battles of Parma and Guastalla, and burnt, in presence of the French army, the bridge which the marechal de Noailles had thrown across the

[1] Cibber's Lives, vol. III.—Ath. Ox. vol. II.—Biog. Dramatica.

Adige. Being appointed general in 1736, he favoured, the year following, the retreat of the army, by a judicious manœuvre, and saved all the baggage at the memorable day of Banjaluca in Bosnia, Aug. 3, 1737. This signal piece of service procured him a second regiment of infantry, vacant by the death of count Francis de Wallis. On his return to Vienna in 1739, the emperor Charles VI. raised him to the dignity of general-field-marechal-lieutenant, and gave him a seat in the Aulic council of war. After the death of that prince, the king of Prussia having entered Silesia, count de Brown, with but a small body of troops, disputed with him every foot of ground for the space of two months. He commanded in 1741 the infantry of the right wing of the Austrian army at the battle of Molvitz; and, though wounded, made a handsome retreat. He then went into Bavaria, where he commanded the van of the same army, made himself master of Deckendorf, and took much of the enemy's baggage, and forced the French to quit the banks of the Danube, which the Austrian army afterwards passed in perfect safety; in commemoration of which, a marble pillar was erected on the spot, with the following inscription: "Theresiæ Austriacæ Augustæ Duce Exercitus Carolo Alexandro Lotharingico, septemdecim superatis hostilibus Villis, captoque Deckendorfio, renitentibus undis, resistentibus Gallis, Duce Exercitus Ludovico Borbonio Contio, transivit hic Danubium Ulysses Maximilianus, S. R. I. Comes de Brown, Locumtenens Campi Marashallus, Die 5° Junii, A. D. 1743." The queen of Hungary sent him the same year to Worms, in quality of her plenipotentiary to the king of Great Britain: where he put the finishing hand to the treaty of alliance between the courts of Vienna, London, and Turin, and she declared him her actual privy counsellor at her coronation of Bohemia. The count de Brown, in 1744, followed prince Lobkovitz into Italy, took the city of Veletri the 4th of August, notwithstanding the great superiority of the enemy in numbers, penetrated into their camp, defeated several regiments, and took a great many prisoners. Being recalled to Bavaria, he performed several military exploits, and returned to Italy in 1746. He drove the Spaniards out of the Milanese; and, having joined the army of the prince de Lichtenstein, he commanded the left wing of the Austrian troops at the battle of Placentia, the 15th of June 1746; and routed the right wing of the enemy's

army, commanded by the marechal de Maillebois. After this famous battle, the gaining of which was due to him, he commanded in chief the army ordered against the Genoese, made himself master of the pass of la Bochetta, though defended by 4000 men, and took possession of the city of Genoa. Count Brown then went to join the troops of the king of Sardinia, and, in conjunction with him, took Montalbano and the territory of Nice. He passed the Var the 30th of November, in opposition to the French troops, entered Provence, and captured the isles of Saint-Marguerite and Saint-Honorat. He had nearly made himself master of all Provence, when the revolution at Genoa and the army of the marechal de Belleisle obliged him to make that fine retreat which acquired him the admiration of all good judges of military tactics. He employed the rest of the year 1747 in defending the states of the house of Austria in Italy. The empress-queen of Hungary, in reward of his signal campaigns in Italy, made him governor of Transylvania in 1749. In 1752 he had the government of the city of Prague, with the general command of the troops of that kingdom; and the king of Poland, elector of Saxony, honoured him in 1755 with the order of the white eagle. The king of Prussia having invaded Saxony in 1756, and attacked Bohemia, count Brown marched against him; he repulsed that prince at the battle of Lobositz the 1st of October, although he had but 26,800 men, and the king of Prussia was at the head of at least 40,000. Within a week after this engagement, he undertook that celebrated march into Saxony, for delivering the Saxon troops shut up between Pirna and Konigstein: an action worthy of the greatest general whether ancient or modern. He afterwards obliged the Prussians to retreat from Bohemia; for which service he obtained the collar of the golden fleece, with which he was honoured by the empress March 6, 1757. Shortly after this count Brown went into Bohemia, where he raised troops with the utmost expedition, in order to make head against the king of Prussia, who had entered it afresh at the head of his whole army. On May 6th was fought the famous battle of Potshernitz, or of Prague, when count Brown was dangerously wounded. Obliged to retire to Prague, he there died of his wounds, the 26th of June 1757, at the age of 52. The count was not only a great general, he was an

equally able negotiator, and well skilled in politics. He married, Aug. 15, 1726, Maria Philippina countess of Martinitz, of an illustrious and ancient family in Bohemia, by whom he had two sons. The life of this excellent commander was published in two separate volumes, one in German, the other in French, printed at Prague in 1757.[1]

BROWNE (SIR ANTHONY), an English judge, the son of sir Weston Browne of Abbess-roding in Essex, was born in that county, and educated for some time at Oxford, whence he removed to the Middle Temple, where he became eminent in the law, and was chosen summer reader in the first of queen Mary, 1553. The following year he was made serjeant at law, and was the first of the call. Soon after he was appointed serjeant to the king and queen, Philip and Mary. In 1558, he was preferred to be lord chief justice of the common pleas; but removed upon queen Mary's decease, to make way for sir James Dyer, for though a Roman catholic, and queen Elizabeth might not chuse he should preside in that court, she had such an opinion of his talents that he was permitted to retain the situation of puisne on the bench as long as he lived. It is even said that he refused the place of lord keeper, which was offered to him, when the queen thought of removing sir Nicholas Bacon for being concerned in Hales's book, written against the Scottish line, in favour of the house of Suffolk. This book sir Anthony privately answered *, or made large collections for an answer, which Leslie, bishop of Ross, and Morgan Philips afterwards made use of, in the works they published in defence of the title of Mary queen of Scots. Sir Anthony Browne died at his house in the parish of Southwold in Essex, May 6, 1567. The only works attributed to him were left in MS.: namely, 1. "A Discourse upon certain points touching the Inheritance of the Crown," mentioned already, and 2. "A book against Robert Dudley, earl of Leicester," mentioned by Dr. Matthew Paterson, in his "Jerusalem and Babel," 1653, p. 587, but the object of which we are unacquainted with. Plowden says of sir Anthony, that he was "a judge of profound genius and great eloquence."[2]

* There seems some mistake here, or at least a want of accuracy in Dodd, or Wood. It is said by the latter that sir Nicholas Bacon got possession of sir A. Browne's book, and wrote an answer to it.

[1] Life as above. [2] Wood's Ath. vol. I.—Dodd's Ch. Hist. vol. I.

BROWNE (EDWARD), an eminent physician, son of sir Thomas Browne, hereafter mentioned, was born about 1642. He was instructed in grammar learning at the school of Norwich, and in 1665 took the degree of bachelor of physic at Cambridge. Removing afterwards to Merton college, Oxford, he was admitted there to the same degree in 1666, and the next year created doctor. In 1668, he visited part of Germany, and the year following made a wider excursion into Austria, Hungary, and Thessaly, where the Turkish sultan then kept his court at Larissa. He afterwards passed through Italy. Upon his return, he practised physic in London; was made physician first to Charles II. and afterwards in 1682 to St. Bartholomew's hospital. About the same time he joined his name to those of many other eminent men, in a translation of Plutarch's Lives. He was first censor, then elect, and treasurer of the college of physicians; of which in 1705 he was chosen president, and held this office till his death, which happened in August 1708, after a very short illness, at his seat at Northfleet, near Greenhithe in Kent. He was acquainted with Hebrew, was a critic in Greek, and no man of his age wrote better Latin. German, Italian, French, &c. he spoke and wrote with as much ease as his mother tongue. Physic was his business, and to the promotion thereof all his other acquisitions were referred. Botany, pharmacy, and chemistry, he knew and practised. King Charles said of him, that "he was as learned as any of the college, and as well-bred as any at court." He was married, and left a son and a daughter; the former, Dr. Thomas Browne, F. R. S. and of the royal college of physicians, died in July 1710. The daughter married Owen Brigstock, of Lechdenny, in the county of Carmarthen, esq. to whom the public is indebted for part of the posthumous works of sir Thomas Browne.

Dr. Browne, on his return from his travels, published an account of some part of them, and after his second tour, added another volume, 1677, 4to. In 1685, he published a new edition of the whole, with many corrections and improvements, a work extravagantly and absurdly praised in the Biographia Britannica. His travels yield some information to naturalists, but little to the philosophical or common reader.[1]

[1] Biog. Brit.—Johnson's Life of sir T. Browne.

BROWNE (GEORGE), the first bishop that embraced and promoted the Reformation in Ireland, was originally an Austin friar of London. He received his academical education in the house of his order, near Halywell, in Oxford, and becoming eminent for his learning and other good qualities, was made provincial of the Austin monks in England. In 1523 he supplicated the university for the degree of B. D. but it does not appear that he was then admitted. He took afterwards the degree of D. D. in some university beyond sea, and was incorporated in the same degree at Oxford, in 1534, and soon after at Cambridge. Before that time, having read some of Luther's writings, he took a liking to his doctrine; and, among other things, was wont to inculcate into the people, "That they should make their applications solely to Christ, and not to the Virgin Mary, or the saints." King Henry VIII. being informed of this, took him into his favour, and promoted him to the archbishopric of Dublin, to which he was consecrated March 19, 1534-5, by Cranmer, archbishop of Canterbury, assisted by the bishops of Rochester and Salisbury. A few months after his arrival in Ireland, the lord privy-seal, Cromwell, signified to him that his majesty having renounced the Papal supremacy in England, it was his highness's pleasure that his subjects of Ireland should obey his commands in that respect as in England, and nominated him one of the commissioners for the execution thereof. On November 28, 1535, he acquainted the lord Cromwell with his success; telling him that he had "endeavoured, almost to the danger and hazard of his life, to procure the nobility and gentry of the Irish nation to due obedience, in owning the king their supreme head, as well spiritual as temporal." In the parliament which met at Dublin, May 1, 1536, he was very instrumental in having the Act for the king's supremacy over the church of Ireland passed; but he met with many obstacles in the execution of it; and the court of Rome used every effort to prevent any alterations in Ireland with regard to religious matters; for this purpose the pope sent over a bull of excommunication against all such as had owned, or should own, the king's supremacy within that kingdom, and the form of an oath of obedience to be taken to his holiness at confessions. Endeavours were even used to raise a rebellion there; for one Thady ó Birne, a Franciscan friar, being seized by archbishop Browne's order, letters were

found about him, from the pope and cardinals to O'Neal; in which, after commending his own and his father's faithfulness to the church of Rome, he was exhorted "for the glory of the mother church, the honour of St. Peter, and his own security, to suppress heresie, and his holiness's enemies." And the council of cardinals thought fit to encourage his country, as a sacred island, being certain while mother church had a son of worth as himself, and those that should succour him and join therein, she would never fall, but have more or less a holding in Britain in spite of fate. In pursuance of this letter, O'Neal began to declare himself the champion of Popery; and having entered into a confederacy with others, they jointly invaded the Pale, and committed several ravages, but were soon after quelled. About the time that king Henry VIII. began to suppress the monasteries in England and Ireland, archbishop Browne completed his design of removing all superstitious reliques and images out of the two cathedrals of St. Patrick's and the Holy Trinity, in Dublin, and out of the rest of the churches within his diocese, and in their room placed the Creed, the Lord's Prayer, and the Ten Commandments in gold letters. And in 1541, the king having converted the priory of the Holy Trinity into a cathedral church, consisting of a dean and chapter, our archbishop founded three prebends in the same in 1544, namely, St. Michael's, St. John's, and St. Michan's, from which time it has generally been known by the name of Christ-church. King Edward VI. having caused the Liturgy to be published in English, sent an order to sir Anthony St. Leger, governor of Ireland, dated February 6, 1550-1, to notify to all the clergy of that kingdom, that they should use this book in all their churches, and the Bible in the vulgar tongue. When sir Anthony imparted this order to the clergy (on the 1st of March), it was vehemently opposed by the Popish party, especially by George Dowdall, primate of Armagh, but archbishop Browne received it with the utmost satisfaction; and on Easter-day following the Liturgy was read, for the first time within Ireland, in Christ-church, Dublin, in presence of the mayor and bailiffs of that city, the lord deputy St. Leger, archbishop Browne, &c. On this occasion the archbishop preached a sermon against keeping the Scriptures in the Latin tongue, and the worship of images, which is printed at the end of his life, and is the only part of his writings

extant, except the letters mentioned above *. But Dowdall, in consequence of his violent and unseasonable opposition to the king's order, was deprived of the title of primate of all Ireland, which, by letters patent bearing date the 20th of October, 1551, was conferred on archbishop Browne, and his successors in the see of Dublin for ever. However, he did not long enjoy this dignity, for he was deprived both of it and his archbishopric in 1554, the first of queen Mary I. under pretence that he was married, but in truth because he had zealously promoted the Reformation; and archbishop Dowdall, who had lived in exile during part of the reign of king Edward VI. recovered the title of primate, and also the archbishopric of Armagh, which had been given to Hugh Goodacre. While archbishop Browne enjoyed the see of Dublin, the cathedral of St. Patrick's was suppressed for about the space of eight years; but queen Mary restored it to its ancient dignity, towards the end of the year 1554. The exact time of archbishop Browne's death is not recorded; only we are told that he died about the year 1556. He was a man, says Usher, of a cheerful countenance; meek and peaceable: in his acts and deeds plain and downright; of good parts, and very stirring in what he judged to be for the interest of religion, or the service of his king; merciful and compassionate to the poor and miserable; and adorned with every good and valuable qualification.[1]

BROWNE (JOSEPH), D. D. provost of Queen's-college, Oxford, was born at a place called the Tongue, in Watermillock, Cumberland, in 1700, and was baptised Dec. 19, of that year. His father, George Browne, was a reputable yeoman, who was enabled to give his son a classical education at Barton school, and afterwards sent him to Queen's-college, where he was admitted a member March 22, 1716-17. Here his good behaviour and rapid progress in knowledge, procured him many friends that were of great service to him. In due time he was elected taberdar upon the foundation; and having gone through

* In this sermon, speaking of the Jesuits, archbishop Browne says: "God shall suddenly cut off this society, even by the hand of those who have most succoured them, so that at the end they shall become odious to all nations. They shall have no resting-place upon earth, and a Jew shall have more favour than a Jesuit." This has not escaped that acute biographer, rev. R. Churton, "Lives of the Founders," p. 77.

[1] Biog. Brit.—Life and Sermon in Phenix, vol. I.—Harleian Miscellany.—Strype's Cranmer, p. 37, 279.—Ath. Ox. vol. I.

that office with honour, he took the degree of M. A. Nov. 4th, 1724, and was chosen one of the chaplains of the college. In 1726 he published, from the university press, a most beautiful edition of cardinal Barberini's Latin poems, with notes and a life of the author, (who was afterwards pope Urban VIII.) and a dedication to his friend Edward Hassel, esq. of Dalemain, his friend and patron. In April 1731, he was elected fellow, and became an eminent tutor, having several young noblemen of the first rank intrusted to his care. In this useful and important station he continued many years, exercising strict discipline, and assiduously studying to promote the prosperity of the college. He took the degree of D. D. July 9, 1743, and was presented by the provost and society to the rectory of Bramshot, in Hampshire, May 1, 1746. The university also conferred upon him the professorship of natural philosophy in 1747, which he held till his death. At his living at Bramshot, he resided more than ten years, during which time he was collated to the chancellorship of Hereford, and was made a canon-residentiary by the right rev. lord James Beauclerk, bishop of that diocese, who had formerly been his pupil.

Upon the death of Dr. Smith, provost of Queen's, Nov. 23, 1756, Dr. Browne offered himself a candidate for the headship, and had for his formidable competitor, Dr. George Fothergill, principal of Edmund-hall, who had likewise been fellow of the college, an eminent tutor, and a person universally esteemed. The election lasted three days, and each candidate having upon every day's scrutiny an equality of votes, both among the senior and junior fellows, Dr. Browne being the senior candidate, was, as the statute directs, declared duly elected. This contest, however, made no disagreement between the two competitors; they lived in the same harmony and friendship as before. In 1759, Dr. Browne was appointed vice-chancellor, which arduous office, together with that of his headship, he managed with great prudence and ability, till March 25, 1765, when a stroke of the palsy rendered him utterly incapable of business. Under this calamity he languished till June 17, 1767, when he died, leaving the character of being a well-bred man, a polite as well as a profound scholar, an agreeable companion, and a steady friend. There was a gravity and authority in his looks and deportment, that reflected dignity upon the offices he sus-

tained. He continued vice-chancellor an unusual length of time, and presided at the memorable Encœnia when the earl of Litchfield was installed. It is said that his death prevented his being advanced to one of the first vacancies on the episcopal bench.[1]

BROWNE (ISAAC HAWKINS), esq. F. R. S. and a very ingenious and elegant poet of the last century, was born at Burton-upon-Trent, January 21, 1705-6; and was the son of the rev. William Browne, minister of that parish, where he chiefly resided, vicar of Winge, in Buckinghamshire, and a prebendary of Litchfield, which last preferment was given him by the excellent bishop Hough. He was possessed, also, of a small paternal inheritance, which he greatly increased by his marriage with Anne, daughter of Isaac Hawkins, esq. all whose estate, at length, came to his only grandson and heir-at-law, the subject of this article. Our author received his grammatical education, first at Litchfield, and then at Westminster, where he was much distinguished for the brilliancy of his parts, and the steadiness of his application. The uncommon rapidity with which he passed through the several forms or classes of Westminster school, attracted the notice, and soon brought him under the direction of the head master, Dr. Freind, with whom he was a peculiar favourite. Mr. Browne stayed above a year in the sixth, or head form, with a view of confirming and improving his taste for classical learning and composition, under so polite and able a scholar. When he was little more than sixteen years of age, he was removed to Trinity-college, Cambridge, of which college his father had been fellow. He remained at the university till he had taken his degree of M. A. and though during his residence there he continued his taste for classical literature, which through his whole life was his principal object and pursuit, he did not omit the peculiar studies of the place, but applied himself with vigour and success to all the branches of mathematical science, and the principles of the Newtonian philosophy. When in May 1724, king George the First established at both universities, a foundation for the study of modern history and languages, with the design of qualifying young men for employments at court, and foreign embassies, Mr. Browne was among the earliest of those who were selected

[1] Hutchinson's Hist. of Cumberland, vol. I. p. 426.

to be scholars upon this foundation. On the death of that prince, he wrote an university copy of verses, which was the first of his poems that had been printed, and was much admired. About the year 1727, Mr. Browne, who had been always intended for the bar, settled at Lincoln's-inn. Here he prosecuted, for several years, with great attention, the study of the law, and acquired in it a considerable degree of professional knowledge, though he never arrived to any eminence in the practice of it, and entirely gave it up long before his death. He was the less solicitous about the practice of his profession, and it was of the less consequence to him, as he was possessed of a fortune adequate to his desires; which, by preserving the happy mean between extravagance and avarice, he neither diminished nor increased.

Mr. Browne's application to the law did not prevent his occasionally indulging himself in the exercise of his poetical talents. It was not long after his settlement at Lincoln's-inn that he wrote his poem on "Design and Beauty," addressed to Highmore the painter, for whom he had a great friendship. In this, one of the longest of his poems, he shews an extensive knowledge of the Platonic philosophy; and pursues, through the whole, the idea of beauty advanced by that philosophy. By design is here meant, in a large and extensive sense, that power of genius which enables the real artist to collect together his scattered ideas, to range them in proper order, and to form a regular plan before he attempts to exhibit any work in architecture, painting, or poetry. He wrote several other poetical pieces during the interval between his fixing at Lincoln's-inn and his marriage; one of the most pleasing and popular of which was his "Pipe of Tobacco," an imitation of Cibber, Ambrose Philips, Thomson, Young, Pope, and Swift, who were then all living; the peculiar manner of these several writers is admirably hit off by our author, who evidently possessed an excellent imitative genius. Indeed, nothing but a nice spirit of discrimination, and a happy talent at various composition, could have enabled him to have succeeded so well as he hath done in the "Pipe of Tobacco." The imitation of Ambrose Philips was not written by our poet, but by an ingenious friend, the late Dr. John Hoadly, chancellor of the diocese of Winchester, and second son of the bishop. Dr. Hoadly, however, acknowledged that his little imitation was altered

so much for the better by Mr. Browne, that he fairly made it his own.

On the 10th of February 1743-4, Mr. Browne married Jane, daughter of the rev. Dr. David Trimnell, archdeacon of Leicester, and precentor of Lincoln, and niece to the right rev. Dr. Charles Trimnell, bishop of Winchester, a woman of great merit, and of a very amiable temper. He was chosen twice to serve in parliament; first upon a vacancy in December 1744, and then at the general election in 1748, for the borough of Wenlock in Shropshire, near to which his estate lay. This was principally owing to the interest of William Forester, esq. a gentleman of great fortune and ancient family in Shropshire, who recommended Mr. Browne to the electors, from the opinion he entertained of his abilities, and the confidence he had in his integrity and principles. As Mr. Browne had obtained his seat in parliament without opposition or expence, and without laying himself under obligations to any party, he never made use of it to interested or ambitious purposes. The principles, indeed, in which he had been educated, and which were confirmed by reading and experience, and the good opinion he had conceived of Mr. Pelham's administration, led him usually to support the measures of government; but he never received any favour, nor desired any employment. He saw with great concern the dangers arising from parliamentary influence, and was determined that no personal consideration should biass his public conduct. The love of his country, and an ardent zeal for its constitution and liberties, formed a distinguishing part of his character. In private conversation, Mr. Browne possessed so uncommon a degree of eloquence, that he was the admiration and delight of all who knew him. It must, therefore, have been expected that he should have shone in the house of commons, as a public speaker. But he had a modesty and delicacy about him, accompanied with a kind of nervous timidity, which prevented him from appearing in that character. His case, in this respect, was similar to that of the third earl of Shaftesbury, Mr. Addison, and other ingenious men. Dr. Johnson said of him, "I. H. Browne, one of the first wits of this country, got into parliament, and never opened his mouth."

In 1754 Mr. Browne published what may be called his great work, his Latin poem "De Animi Immortalitate,"

in two books, the reception of which was such as its merit deserved. It immediately excited the applause of the most polite scholars, and has been praised by some of the most eminent and ingenious men of the age, by archbishop Herring, Dr. E. Barnard, R. O. Cambridge, Mr. Upton, bishop Hoadly, bishop Green, Mr. Harris, Dr. Beattie, &c. &c. Its popularity was so great, that several English translations of it appeared in a little time. The first was by Mr. Hay, author of an "Essay on Deformity," and other pieces; and the second in blank verse, by Dr. Richard Grey, a learned clergyman, well known by his "Memoria Technica," and his publications in scripture criticism. A third translation was published without a name, but with a laboured preface, containing some quotations from sir John Davies's "Nosce Teipsum," which were supposed to be analogous to certain passages in Mr. Browne. All these versions made their appearance in the course of a few months; and there was afterwards printed, by an unknown hand, a translation of the first book. Some years after Mr. Browne's death, the "De Animi Immortalitate" was again translated by the rev. Mr. Crawley, a clergyman in Huntingdonshire, and more recently Dr. John Lettice published a translation in blank verse, with a commentary and annotations, 1795, 8vo. A close and literal version of it in prose was inserted by Mr. Highmore the painter in his publication which appeared in 1766, entitled "Essays moral, religious, and miscellaneous." But the best translation is that by Soame Jenyns, esq. printed in his Miscellanies, and since published in Mr. Browne's poems. These testimonies and attentions paid to our ingenious author's principal production, are striking evidences of the high sense which was justly entertained of its merit. Not to mention the usefulness and importance of the subject, every man of taste must feel that the poem is admirable for its perspicuity, precision, and order; and that it unites the philosophical learning and elegance of Cicero, with the numbers, and much of the poetry, of Lucretius and Virgil. Mr. Browne intended to have added a third book. In these three books he proposed to carry natural religion as far as it would go, and in so doing, to lay the true foundation of Christianity, of which he was a firm believer. But he went no farther than to leave a fragment of the third book, enough to make us lament that he did not complete the whole.

Though Mr. Browne was bred to a profession, and sat several years in parliament, he was not so shining or distinguished a character in public as in private life*. His private life was chiefly divided between his books and his friends. His reading took in a large compass; but he had the greatest delight in the Greek and Roman writers. Few men formed so early and lasting a taste, and acquired so familiar a knowledge of the ancient poets, philosophers, orators, and historians, particularly those of the purest ages; and hence it was that he derived the happy art of transfusing into the more serious of his compositions, the graces of their diction, and the strength of their sentiments, without servile imitation. He was very conversant likewise with the best English and Italian authors. His memory enabled him to retain every thing which he had heard or read; and he could repeat, with the greatest facility and gracefulness, the fine passages he had treasured up in his mind. Having a perfect ear for harmony and rhythm, he was an admirable reader both of prose and verse, and without having ever applied himself to the practice of music, his natural taste rendered him a good judge in that delightful art. With these various accomplishments, to which were added, a remarkably happy talent of telling a story, a genuine flow of wit, as well as eloquence, a peculiar vein of humour, and, indeed, an excellence in every species of conversation, it is not surprising that his company was almost universally sought for and desired. His acquaintance was so courted, that, though his private inclination would have led him to have lived retired, in the society of a few old friends, he became, at different periods of his life, intimate with all the distinguished men of the age, and with those especially, who were most

* The following anecdote, which was related by Mr. James Close, a respectable solicitor of Lincoln's-Inn, is highly honourable to Mr. Browne. During the time that Mr. Browne attended the chancery bar, the merits of a cause were argued before the lord-chancellor Hardwicke, the decision of which depended upon ascertaining the rights and obligations of gavel-kind. The counsel employed on each side having rather perplexed than thrown light upon the subject, the lord-chancellor said, "There sits a gentleman (meaning Mr. Browne), who, I believe, knows more of the matter than any of us;" at the same time requesting him to favour the court with his sentiments on the case in question. Mr. Browne, having first modestly excused himself, was prevailed upon to comply with the chancellor's motion, and spoke for an hour on the rise and tenure of gavel-kind, with great learning, accuracy, and precision, and with a particular application to the matter in hand. The chancellor thanked him much for the information himself and the audience had received, and expressed his concern that he had not the pleasure of hearing him oftener upon other subjects.

eminent for their learning and parliamentary abilities. His particular friends were persons of distinguished merit and virtue. By these he was held in the highest esteem and respect, and his union with them was never broken by any thing but death. His fine feelings, his enlarged and exalted sentiments, and the general excellence of his character, continued to render any social connections with him as lasting as they were desirable and delightful. One great object of Mr. Browne's attention, during the latter part of his life, was the education of his only son, to whom he was an excellent father and instructor. Our author, after having laboured a considerable time under a weak and infirm state of health, died, of a lingering illness, at his house in Great Russel-street, Bloomsbury-square, London, on the 14th of February, 1760, in the fifty-fifth year of his age. In 1768, the present Mr. Hawkins Browne published an elegant edition, in large octavo, of his father's poems; upon which occasion he had the satisfaction of receiving fresh testimonies to their merit from many eminent men then living. To this edition is prefixed a very fine head by Ravenet from a picture by Highmore.[1]

BROWNE (Moses), vicar of Olney in Buckinghamshire, and chaplain of Morden college, was born in 1703, and was originally a pen-cutter. Early in life he distinguished himself by his poetical talents, and when only twenty years of age, published a tragedy called "Polidus," and a farce called "All-bedevilled," which were played together at a private theatre in St. Alban's-street, neither of much merit. He became afterwards a frequent contributor to the Gentleman's Magazine, and carried off several of the prizes which Cave, the printer and proprietor of that Magazine, then offered for the best compositions. When Cave published a translation of Du Halde's China, he inscribed the different plates to his friends, and one to "Moses Browne," with which familiar designation Browne thought proper to be offended, and Cave, to pacify him, directed the engraver to introduce *Mr.* with a *caret* under the line. In 1729, he published his "Piscatory Eclogues," without his name, which were reprinted in 1739, among his "Poems on various subjects," 8vo, and again in an extended form, with notes, in 1773. For a long time, how-

[1] Biog. Brit. communicated by his son.—Boswell's Johnson.—Nichols, Dodsley, and Pearch's Poems.—See an anecdote of one of his poems in Warburton's Letters, 4to edit. p. 31.

ever, even after his abilities were known, he remained in poverty, and in 1745, when it appears he had a wife and seven children, we find him applying to Dr. Birch for the situation of messenger, or door-keeper, to the royal society. In 1750, he published an edition of Walton and Cotton's Angler, with a preface, notes, and some valuable additions, which was republished in 1759 and 1772, and in the former year drew him into a controversy with sir John Hawkins, who happened to be then publishing an improved edition of the same work. From his poems, as well as from the scattered observations in the "Angler," he appears to have been always of a religious turn; and in 1752 published in verse, a series of devout contemplations, entitled "Sunday Thoughts," which went through a second edition in 1764, and a third in 1781. In 1753, having some prospect of encouragement in the church, he took orders, and soon after his ordination was presented by the earl of Dartmouth to the vicarage of Olney in Buckinghamshire, on the cession of Mr. Wolsey Johnson. In 1754 he published a sermon, preached at Olney, on Christmas day, entitled "The Nativity and Humiliation of Jesus Christ, practically considered." In 1755, he published a small quarto poem, entitled "Percy Lodge," a seat of the duke and duchess of Somerset, written by command of their late graces, in 1749. In what year he was presented to the vicarage of Sutton, in Lincolnshire, we are not informed; but in 1763, he was elected to the chaplainship of Morden college in Kent, and some time after appointed the late rev. John Newton for his curate at Olney. In 1765 he published a sermon "preached to the Society for the Reformation of Manners," and a few years after, a "Visitation Sermon," delivered at Stony Stratford. Besides these, Mr. Browne is said to have published one or two political tracts; and in 1772, a translation of a work of John Liborius Zimmerman, entitled "The Excellency of the knowledge of Jesus Christ," London, 12mo. He died at Morden college, Sept. 13, 1787, aged eighty-four. His wife died in 1783. Mr. Browne was a man of some learning and piety, but as a poet, we fear he cannot be allowed to rank higher than among versifiers.[1]

BROWNE (PATRICK), M. D. a naturalist of considerable eminence, the fourth son of Edward Browne, esq. a

[1] Bibliographer, vol. II.—Hawkins's Life of Johnson.—Gent. Mag. vols. LVII. LXII. and LXIV.—Nichols's Literary Anecdotes.

gentleman of respectable family, was born at Woodstock, the paternal inheritance, in the parish of Crossboyne, and county of Mayo, about 1720. After receiving the best education that country could afford, he was sent to a near relation in the island of Antigua in 1737; but the climate disagreeing very much with his constitution, he returned in about a year to Europe, and landing in France, went directly to Paris, where he speedily recovered his health, and with the approbation of his parents applied himself closely to the study of physic, and particularly to the science of botany, for which he always had a particular predilection. After five years spent at Paris, he removed to Leyden, where he studied near two years more, and from that university obtained his degree of M. D.—Here he formed an intimacy with Gronovius and Muschenbroeck, and commenced a correspondence with Linnæus and other eminent botanists and learned men. From Holland he proceeded to London, where he practised near two years, and thence went out again to the West Indies, and after spending some months in Antigua and some others of the Sugar Islands, he proceeded to Jamaica, where he spent his time in collecting and preserving specimens of the plants, birds, shells, &c. of those luxuriant soils, with a view to the improvement of natural history.

Whilst in Jamaica, his residence was chiefly in Kingston, and it was he who first pointed out the absurdity of continuing Spanish-town the port and capital, while reason plainly pointed out Kingston, or in his own words, "the defects of a port of clearance to leeward;" and by his writings the governor and council represented the matter so strikingly to earl Granville, president of the council 1756, that the measure was immediately adopted, and Kingston made the port of clearance, to the very great benefit of commerce in general, as before that, when ships were clearing out of Kingston, and ready to weigh anchor, they were obliged to send near seven miles to Spanish-town, by which they often suffered great inconvenience and delay.

At this time he also collected materials, and made the necessary observations (being a very good mathematician and astronomer) for a new map of Jamaica, which he published in London, in August 1755, engraved by Dr. Bayly, on two sheets; by which the doctor cleared four hundred guineas. Soon after this (March 1756) he published his

"Civil and Natural History of Jamaica," in folio, ornamented with forty-nine engravings of natural history, a whole sheet map of the island, and another of the harbour of Port-Royal, Kingston-town, &c. Of this work there were but two hundred and fifty copies printed by subscription, at the very low price of one guinea, but a few were sold at two pounds two shillings in sheets by the printer. Most unfortunately all the copper-plates, as well as the original drawings, were consumed by the great fire in Cornhill, November 7, 1765. This alone prevented in his life-time a second edition of that work, for which he made considerable preparations, by many additional plants, and a few corrections in his several voyages to these islands, for he was six different times in the West Indies; in one of those trips he lived above twelve months in the island of Antigua: however, these observations will we trust not be lost to the public, as he sent before his death to sir Joseph Banks, P. R. S. "A catalogue of the plants growing in the Sugar Islands, &c. classed and described according to the Linnæan system," in 4to, containing about eighty pages. In Exshaw's Gentleman's and London Magazine for June 1774, he published "A catalogue of the birds of Ireland," and in Exshaw's August Magazine following, "A catalogue of its fish." In 1788 he prepared for the press a very curious and useful catalogue of the plants of the north-west counties of Ireland, classed with great care and accuracy according to the Linnæan system, containing above seven hundred plants, mostly observed by himself, having trusted very few to the descriptions of others. This little tract, written in Latin with the English and Irish names, might be of considerable use in assisting to compile a "Flora Hibernica," a work every botanist will allow to be much wanting.

The doctor was a tall, comely man, of good address and gentle manners, naturally cheerful, very temperate, and in general healthy; but in his latter years had violent periodical fits of the gout, by which he suffered greatly: in the intervals of these unwelcome visits, he formed the catalogue of plants, and was always, when in health, doing something in natural history or mathematics. At a very early period he married in Antigua a native of that island, but had no issue. His circumstances were moderate, but easy, and the poor found ample benefit from his liberality as well as professional skill. He died at Rush-

brook, county of Mayo, on Sunday August 29, 1790, and was interred in the family burial-place at Crossboyne.[1]

BROWNE (PETER), a native of Ireland, was at first provost of Trinity college in Dublin, and afterwards bishop of Cork: in the palace of which see he died in 1735, after having distinguished himself by some writings. 1. "A refutation of Toland's Christianity not mysterious." This was the foundation of his preferment; which occasioned him to say to Toland himself, that it was he who had made him bishop of Cork. 2. "The progress, extent, and limits of the human understanding," 1728, 8vo. This was meant as a supplemental work, displaying more at large the principles on which he had confuted Toland. 3. "Sermons," levelled principally against the Socinians, written in a manly and easy style, and much admired. He published also, 4. A little volume in 12mo, against the "Custom of drinking to the memory of the dead." It was a fashion among the Whigs of his time, to drink to the glorious and immortal memory of king William III. which greatly disgusted our bishop, and is supposed to have given rise to the piece in question. His notion was that drinking to the dead is tantamount to praying for the dead, and not, as is really meant, an approbation of certain conduct or principles. The only effect, however, was that the whigs added to their toast,—"in spite of the bishop of Cork."[2]

BROWNE (SIMON), an able and learned minister and writer among the protestant dissenters, and who was remarkable for a mental disorder of a most extraordinary kind, was born at Shepton-Mallet, in Somersetshire, about 1680. He was instructed in grammar by the rev. Mr. Cumming, who was pastor of a congregation in that town; from whence he was removed to Bridgewater, and finished his studies under the care of the rev. Mr. Moor. As he possessed uncommon parts, which had been improved by the most assiduous application, he was very early thought qualified for the ministry; so that he began to preach some time before he was twenty years of age. His talents soon rendered him so conspicuous among the dissenters, that he was chosen minister of a considerable congregation at Portsmouth, in which situation he continued some years. In 1706, he published a small treatise, entitled "A caveat

[1] Europ. Magazine, Aug. 1795.

[2] Preceding edition of this Dictionary.—Orton's Letters to Stedman, vol. I. p. 212, 213.

against evil Company." In 1709, he published, in one volume, 8vo, "The true character of the real Christian." He discharged the duties of the pastoral office at Portsmouth with so much fidelity and diligence, as procured him universal esteem; but, in 1716, he removed to the great regret of his congregation, in consequence of his being invited to accept of the pastoral charge of the congregation of protestant dissenters in the Old Jewry, London, which was one of the most considerable in the kingdom. In 1720, he published, in one volume, 12mo, "Hymns and Spiritual Songs, in three books." In 1722, he published a volume of "Sermons," and about the same time a "Letter to the rev. Thomas Reynolds," in which he censures that gentleman and other dissenters for requiring of their brethren explicit declarations of their belief in the doctrine of the Trinity. At the Old Jewry he continued to preach for about seven years with the greatest reputation, and was much beloved and esteemed by his congregation: but, in 1723, a complicated domestic affliction, the loss of his wife, and of an only son, so deeply affected him, that he was at first in a state little different from distraction; and the disorder which his imagination had sustained from the shock that he had received, at length settled into a melancholy of a very extraordinary nature*. He desisted from the duties of his function, and could not be persuaded to join in any act of worship, either public or private. He imagined, "that Almighty God, by a singular instance of divine power, had, in a gradual manner, annihilated in him the thinking substance, and utterly divested him of consciousness: that though he retained the human shape, and the faculty of speaking, in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot. And, very consistently with this,

* As the cause of Browne's insanity has been thought by some, not adequate to the effect, the following story has been revived lately: "Mr. Browne being on a journey with a friend, they were attacked by a highwayman, who presented a pistol and demanded their money. Mr. B. being courageous, strong, and active, disarmed him, and seizing him by the collar, they both fell to the ground. In the struggle to overpower him, Mr. B. at length getting uppermost, placed his knee on the highwayman's breast, and by that means confined him while his companion rode to town, at a distance, for help to secure him. After a considerable time, he returned with assistance; upon which Mr. B. arose from off the man to deliver him up to safe custody, but, to his unspeakable terror, the man was dead." There seems but slender foundation for the story, but supposing it true, it will not account much more clearly for Mr B.'s insanity, than the loss of his wife and son. Protestant Dissenters' Magazine, vol. IV. p. 433.

he looked upon himself as no longer a moral agent, a subject of reward or punishment." He continued in this persuasion to the end of his life, with very little variation. Nothing grieved him more, than that he could not persuade others to think of him as he thought of himself. He sometimes considered this as questioning his veracity, which affected him in the most sensible manner; and he often took pains, by the most solemn asseverations, to remove such an imputation. At other times, and in a more gloomy hour, he would represent the incredulity which was manifested towards him, as a judicial effect of the same divine power that had occasioned this strange alteration in him, as if God had determined to proceed against him in this way, and would have no application made in his behalf. Upon this account, for a long while, he was unwilling that any prayers should be made for him; which, he would say, could be warranted by nothing but a faith in miracles, and even refused to say grace at table, or if urged to it, appeared in the greatest distress. At the beginning of his disorder, he was so unhappy in himself, as to have frequent propensities to deprive himself of life; but he afterwards grew more serene, and appeared to have little or no terror upon his mind. He considered himself as one who, though he had little to hope, had no more to fear, and was therefore, for the most part, calm and composed; and when the conversation did not turn upon himself, as it was generally rational and very serious, so was it often cheerful and pleasant. But his opinion concerning himself occasionally led him into inconsistencies; and when these were pointed out to him, he sometimes appeared much puzzled.

Whilst he was under the influence of this strange frenzy, it was extremely remarkable, that his faculties appeared to be in every other respect in their full vigour. He continued to apply himself to his studies, and discovered the same force of understanding which had formerly distinguished him, both in his conversation and in his writings. Having, however, quitted the ministry, he retired into the country, to his native town of Shepton-Mallet. Here, for some time, he amused himself with translating several parts of the ancient Greek and Latin poets into English verse. He afterwards composed several little pieces for the use of children, an English grammar and spelling-book, an abstract of the scripture-history, and a collection of fables,

the two last both in metre. With great labour he also amassed together, in a short compass, all the themes of the Greek and Latin tongues, and compiled likewise a dictionary * to each of these works, in order to render the learning of both those languages more easy and compendious. But neither of these pieces, nor several others which were written by him during his retirement, were ever printed. During the last two years of his life, he employed himself in the defence of the truth of Christianity, against some of the attacks which were then made against it; and also in recommending mutual candour to Christians of different sentiments concerning the doctrine of the Trinity. In 1732, he published, in 8vo, "A sober and charitable disquisition concerning the importance of the Doctrine of the Trinity; particularly with regard to Worship, and the doctrine of Satisfaction: endeavouring to shew, that those in the different schemes should bear with each other in their different sentiments; nor separate communions, and cast one another out of Christian-fellowship on this account." The same year he published, "A fit Rebuke to a ludicrous Infidel, in some remarks on Mr. Woolston's fifth Discourse on the Miracles of our Saviour. With a preface concerning the prosecution of such writers by the civil powers." It was in the same year also that he published his "Defence of the Religion of Nature, and the Christian Revelation, against the defective account of the one, and the exceptions against the other, in a book, entitled, Christianity as old as the Creation." In all these pieces, though written in his retirement, with little assistance from books, or learned conversation, he yet displayed considerable extent of knowledge, and of argumentative powers. But to the last of these performances, he prefixed a very singular dedication to queen Caroline, expressive of the unhappy delusion under which he laboured; and which his friends prudently suppressed, although it is too great a curiosity to be lost †.

* It is said, that a friend once called upon him, and asked him what he was doing? He replied, "I am doing nothing that requires a reasonable soul; I am making a dictionary: but you know thanks should be returned to God for every thing, and therefore for dictionary-makers."

† Dedication to queen Caroline.

Madam,

Of all the extraordinary things that have been tendered to your royal hands, since your first happy arrival in Britain, it may be boldly said, what now bespeaks your majesty's acceptance is the chief. Not in itself indeed: it is a

After his retirement into the country, he could not be prevailed upon to use any kind of exercise or recreation; so that a complication of disorders, contracted by his sedentary mode of living, at length brought on a mortification in his leg, which put a period to his life, at the close of the year 1732, in the fifty-second year of his age. He had several daughters, who survived him. He was a man

trifle unworthy your exalted rank, and what will hardly prove an entertaining amusement to one of your majesty's deep penetration, exact judgment, and fine taste; but on account of the author, who is the first being of the kind, and yet without a name.

He was once a man, and of some little name; but of no worth, as his present unparalleled case makes but too manifest: for, by the immediate hand of an avenging God, his very thinking substance has for more than seven years been continually wasting away, till it is wholly perished out of him, if it be not utterly come to nothing. None, no, not the least remembrance of its very ruins remains; not the shadow of an idea is left; nor any sense, so much as one single one, perfect or imperfect, whole or diminished, ever did appear to a mind within him, or was perceived by it.

Such a present from such a thing, however worthless in itself, may not be wholly unacceptable to your majesty, the author being such as history cannot parallel; and if the fact, which is real and no fiction or wrong conceit, obtains credit, it must be recorded as the most memorable, and indeed astonishing, event in the reign of George II. that a tract, composed by such a thing, was presented to the illustrious Caroline: his royal consort needs not be added; fame, if I am not misinformed, will tell that with pleasure to all succeeding times.

He has been informed, that your majesty's piety is as genuine and eminent, as your excellent qualities are great and conspicuous. This can indeed be truly known to the great searcher of hearts only. He alone, who can look into them, can discern if they are sincere, and the main intention corresponds with the appearance; and your majesty cannot take it amiss if such an author hints, that his secret approbation is of infinitely greater value than the commendation of men, who may be easily mistaken, and are too apt to flatter their superiors. But, if he has been told the truth, such a case as his will certainly strike your majesty with astonishment; and may raise that commiseration in your royal breast, which he has in vain endeavoured to excite in those of his friends: who, by the most unreasonable and ill-founded conceit in the world, have imagined, that a thinking being could for seven years together live a stranger to its own powers, exercises, operations, and state; and to what the great God has been doing in it, and to it.

If your majesty, in your most retired address to the king of kings, should think of so singular a case, you may perhaps make it your devout request, that the reign of your beloved sovereign and consort may be renowned to all posterity by the recovery of a soul now in the utmost ruin, the restoration of one utterly lost, at present, amongst men. And should this case affect your royal breast, you will recommend it to the piety and prayers of all the truly devout, who have the honour to be known to your majesty: many such doubtless there are, though courts are not usually the places where the devout resort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a case to heart, that under your majesty's patronage comes thus recommended.

Could such a favour as this restoration be obtained from heaven by the prayers of your majesty, with what transport of gratitude would the recovered being throw himself at your majesty's feet, and, adoring the divine power and grace, profess himself,

Madam, your majesty's most obliged and dutiful servant,

SIMON BROWNE.

First printed by Dr. Hawkesworth in the Adventurer, No. 88.

of extensive knowledge, and very considerable learning. He was well skilled in theology, his sentiments were liberal, and he was a zealous advocate for freedom of inquiry. He appears, from the general tenor of his life, and of his writings, to have been a man of distinguished virtue, and of the most fervent piety, and to have been animated by an ardent zeal for the interests of rational and practical religion. His abilities made him respected, and his virtues rendered him beloved: but such was the peculiarity of his case, that he lived a melancholy instance of the weakness of human nature.

After Mr. Browne's death, in 1733, was published, in 8vo, as a separate piece, "The Close of the Defence of the Religion of Nature and the Christian Revelation: in answer to Christianity as old as the Creation. In an address to Christian ministers and the Christian people." The author of Christianity as old as the Creation urges it as an argument against the truth of the Gospel revelation, that it has been productive of but little good effect in the lives of Christians, and that it does not appear that they have arrived at any higher state of perfection than the rest of mankind. This objection Mr. Browne answered in his Defence; and his Close of that Defence is an earnest and pathetic exhortation to Christian ministers and people, of all denominations, not to give so much ground by their conduct for such objections of the deists, but to regulate their lives in a more exact conformity to the precepts of the excellent religion which they professed. Besides the works of Mr. Browne which have been enumerated, he also published several single sermons; and was one of the authors of the "Occasional Paper," a kind of periodical work, collected and published in 3 vols. 8vo. Some of his MSS. are in the British Museum, and among them a version of some of the Psalms. [1]

BROWNE (THOMAS), a clergyman of the church of England in the seventeenth century, was born in the county of Middlesex in 1604, was elected student of Christ church in 1620, and took the degrees in arts, that of master being completed in 1627. In 1636, he served the office of proctor, and the year after was made domestic chaplain to archbishop Laud, and bachelor of divinity. Soon after he became rector of St. Mary, Aldermary, Lon-

[1] Biog. Brit.—Atkey's Funeral Sermon.—Adventurer, No. 88.

don, canon of Windsor in 1639, and rector of Oddington in Oxfordshire. On the breaking out of the rebellion, he was ejected from his church in London by the ruling party, and retired to his majesty, to whom he was chaplain, at Oxford, and in 1642 was created D. D. having then only the profits of Oddington to maintain him. He appears afterwards to have been stripped even of this, and went to the continent, where he was for some time chaplain to Mary, princess of Orange. After the restoration, he was admitted again to his former preferments, but does not appear to have had any other reward for his losses and sufferings. He died at Windsor Dec. 6, 1673, and was buried on the outside of St. George's chapel, where Dr. Isaac Vossius, his executor, erected a monument to his memory, with an inscription celebrating his learning, eloquence, critical talents, and knowledge of antiquities. Besides a sermon preached before the university in 1633, he published, "A Key to the King's Cabinet; or animadversions upon the three printed speeches of Mr. L'isle, Mr. Tate, and Mr. Browne, members of the house of commons, spoken at a common hall in London, July 1645, detecting the malice and falsehood of their blasphemous observations upon the king and queen's letters," Oxford, 1645, 4to. His next publication was a treatise in defence of Grotius against an epistle of Salmasius, "De posthumo Grotii;" this he printed at the Hague, 1646, 8vo, under the name of Simplicius Virinus, and it was not known to be his until after his death, when the discovery was made by Vossius. He wrote also, "Dissertatio de Therapeutis Philonis adversus Henricum Valesium," Lond. 1687, 8vo, at the end of Colomesius' edition of St. Clement's epistles; and he translated part of Camden's annals of queen Elizabeth, under the title, "Tomus alter et idem; or the History of the life and reign of that famous princess Elizabeth, &c." London, 1629, 4to. In the Republic of Letters, vol. VI. 1730, we find published for the first time, a "Concio ad Clerum," delivered for his divinity bachelor's degree in 1637; the subject, "the revenues of the clergy," which even at that period were threatened.[1]

BROWNE (SIR THOMAS), an eminent physician and antiquary, was born in London, in the parish of St. Michael, Cheapside, Oct. 19, 1605. His father was a mer-

[1] Ath. Ox. vol. II.—Republic of Letters, vol. VI.

chant, of an ancient family at Upton in Cheshire. He lost his father very early, and was defrauded by one of his guardians, by whom, however, or by his mother, who soon after his father's death married sir Thomas Dutton, he was placed at Winchester school. In 1623 he was removed from Winchester to Oxford, and entered a gentleman-commoner of Broadgate-hall. Here he was admitted to his bachelor's degree, Jan. 31, 1626-27, being the first person of eminence graduated from Broadgate-hall, when endowed and known as Pembroke-college. After taking his master's degree, he turned his studies to physic, and practised it for some time in Oxfordshire, but soon afterwards, either induced by curiosity, or invited by promises, he quitted his settlement, and accompanied his father-in-law, who had some employment in Ireland, in a visitation of the forts and castles, which the state of Ireland then made necessary. From Ireland he passed into France and Italy; made some stay at Montpelier and Padua, which were then the celebrated schools of physic; and, returning home through Holland, procured himself to be created M. D. at Leyden, but when he began these travels, or when he concluded them, there is no certain account. It is, however, supposed that he returned to London in 1634, and that the following year he wrote his celebrated treatise, the "Religio Medici," which he declares himself never to have intended for the press, having composed it only for his own exercise and entertainment. He had, however, communicated it to his friends, and by some means a copy was given to a printer in 1642, and was no sooner published than it excited the attention of the public by the novelty of paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtlety of disquisition, and the strength of language.

The earl of Dorset recommended this book to the perusal of sir Kenelm Digby, who returned his judgment upon it, not in a letter, but in a book; in which, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations, yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it. This induced sir Thomas to publish a more correct edition of his work, which had great success. A Mr. Merryweather,

of Cambridge, turned it, not inelegantly, into Latin, and from his version it was again translated into Italian, German, Dutch, and French, and at Strasburgh the Latin translation was published with large notes, by Lenuus Nicolaus Moltfarius. Of the English annotations, which, in all the editions from 1644, accompany the book, the author is unknown. Merryweather, we are told, had some difficulty in getting his translation printed in Holland. The first printer to whom he offered it carried it to Salmasius, "who laid it by (says he) in state for three months," and then discouraged its publication: it was afterwards rejected by two other printers, and at last was received by Hackius. The peculiarities of the book raised the author, as is usual, many admirers and many enemies; but we know not of more than one professed answer, written under the title of "Medicus Medicatus," by Alexander Ross, which was universally neglected by the world. Abroad it was animadverted upon as having an irreligious tendency, by Guy Patin, by Tobias Wagner, by Muller, Reiser, and Buddeus, and was put into the Index Expurgatorius. At present it will probably be thought that it was both too much applauded and too much censured, and that it would have been a more useful book had the author's fancy been more guided by judgment.

At the time when this book was published, Dr. Browne resided at Norwich, where he had settled in 1636, by the persuasion of Dr. Lushington, his tutor, who was then rector of Barnham Westgate, in the neighbourhood. It is recorded by Wood, that his practice was very extensive. In 1637 he was incorporated M. D. at Oxford. He married in 1641 Mrs. Mileham, of a good family in Norfolk, a lady of very amiable character. Dr. Johnson says this marriage could not but draw the raillery of contemporary wits upon a man, who had been just wishing, in his new book, "that we might procreate, like trees, without conjunction;" and had lately declared, that "the whole world was made for man, but only the twelfth part of man for woman," and that "man is the whole world, but woman only the rib or crooked part of man." They lived happily, however, together for forty-one years, during which she bore him ten children, of whom one son and three daughters outlived their parents. She survived him two years.

In 1646, he printed "Enquiries into vulgar and common Errors," small folio, a work, says his biographer,

which, as it arose not from fancy and invention, but from observation and books, and contained not a single discourse of one continued tenor, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed, and long pursued. It is, indeed, adds the same writer, to be wished, that he had longer delayed the publication, and added what the remaining part of his life might have furnished. He published in 1673 the sixth edition, with some improvements. This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into Dutch and German, and afterwards into French. It might, Dr. Johnson thinks, now be proper to reprint it with notes, partly supplemental and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed, not by idleness or negligence, but for want of Boyle's and Newton's philosophy.

The reputation of Browne encouraged some low writer to publish, under his name, a book called "Nature's cabinet unlocked," translated, according to Wood, from the physics of Magirus, but Browne advertised against it. In 1658, the discovery of some ancient urns in Norfolk gave him occasion to write "Hydriotaphia, Urn-burial, or a discourse of Sepulchral Urns," 8vo, in which he treats with his usual learning, on the funeral rites of the ancient nations; exhibits their various treatment of the dead; and examines the substances found in these Norfolk urns. There is, perhaps, none of his works which better exemplifies his reading or memory. To this treatise was added "The Garden of Cyrus, or the Quincunxial lozenge, or net-work plantation of the ancients, artificially, naturally, mystically considered." This is a more fanciful performance than the other, but still it exhibits the fancy of a man of learning. Besides these, he left some papers prepared for the press, of which two collections have been published, the first by Dr. Thomas Tennison, afterwards archbishop of Canterbury, in 1684, 8vo, entitled, "A Collection of Miscellaneous Tracts," and these, with what had been published in his life-time, were printed in one vol. fol. in 1686. In 1690 his son, Dr. Edward Browne, of whom we have already spoken, published a single tract, entitled "A Letter to a friend upon occasion of the death

of his intimate friend," 8vo. The second collection was of the "Posthumous Works," edited in 1722 by Owen Brigstock, esq. his grandson by marriage.

To the life of this learned man, there remains little to be added, but that in 1665 he was chosen honorary fellow of the college of physicians; and in 1671, received at Norwich the honour of knighthood from Charles II. In his seventy-sixth year, he was seized with a colic, which, after having tortured him about a week, put an end to his life at Norwich, Oct. 19, 1682. Some of his last words were expressions of submission to the will of God, and fearlessness of death. He was buried in the church of St. Peter, Mancroft, in Norwich, with a Latin inscription on a mural monument.

In 1716 there appeared a book of his in 12mo, entitled "Christian Morals," published from the original and correct manuscript of the author, by John Jeffery, D. D. archdeacon of Norwich. It was dedicated by our author's daughter, Mrs. Elizabeth Littleton, to David, earl of Buchan. Of this a second edition was published in 1756 by Mr. John Payne, bookseller, and one of Dr. Johnson's early patrons, who solicited him to write a life of sir Thomas. This, of which we have availed ourselves in the preceding account, may be classed among Dr. Johnson's best biographical performances, and the present article may be very properly concluded with his character of Browne's works. After mentioning the various writers who have noticed Browne, he adds, "But it is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity; of which he will not easily be deprived, while learning shall have any reverence among men: for there is no science in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success. His exuberance of knowledge, and plenitude of ideas, sometimes obstruct the tendency of his reasoning, and the clearness of his decisions: on whatever subject he employed his mind, there started up immediately so many images before him, that he lost one by grasping another. His memory supplied him with so many illustrations, parallel or dependent notions, that he was always starting into collateral considerations: but the spirit and vigour of his pursuit always gives delight; and the reader follows him, without reluctance, through his mazes,

in themselves flowery and pleasing, and ending at the point originally in view.—To have great excellencies, and great faults, '*magnæ virtutes nec minora vitia*, is the poesy,' says our author, 'of the best natures.' This poesy may be properly applied to the style of Browne: it is vigorous, but rugged; it is learned, but pedantic; it is deep, but obscure; it strikes, but does not please; it commands, but does not allure: his tropes are harsh, and his combinations uncouth. He fell into an age, in which our language began to lose the stability which it had obtained in the time of Elizabeth; and was considered by every writer as a subject on which he might try his plastic skill, by moulding it according to his own fancy. Milton, in consequence of this encroaching licence, began to introduce the Latin idiom; and Browne, though he gave less disturbance to our structures and phraseology, yet poured in a multitude of exotic words; many, indeed, useful and significant, which, if rejected, must be supplied by circumlocution, such as commensality for the state of many living at the same table; but many superfluous, as a paralogical for an unreasonable doubt; and some so obscure, that they conceal his meaning rather than explain it, as arthritical analogies for parts that serve some animals in the place of joints.—His style is, indeed, a tissue of many languages; a mixture of heterogeneous words, brought together from distant regions, with terms originally appropriated to one art, and drawn by violence into the service of another. He must, however, be confessed to have augmented our philosophical diction; and in defence of his uncommon words and expressions, we must consider, that he had uncommon sentiments, and was not content to express in many words that idea for which any language could supply a single term.—But his innovations are sometimes pleasing, and his temerities happy: he has many *verba ardentia*, forcible expressions, which he would never have found, but by venturing to the utmost verge of propriety; and flights which would never have been reached, but by one who had very little fear of the shame of falling."

The last thing which Dr. Johnson has done, in his life of sir Thomas Browne, is to vindicate him from the charge of infidelity; and having fully shewn the falsity of this accusation, the ingenious biographer concludes in the following words: "The opinions of every man must be

learned from himself: concerning his practice, it is safest to trust the evidence of others. Where these testimonies concur, no higher degree of historical certainty can be obtained; and they apparently concur to prove, that Browne was a zealous adherent to the faith of Christ, that he lived in obedience to his laws, and died in confidence of his mercy." [1]

BROWNE (WILLIAM), an ingenious English poet, was the son of Thomas Browne of Tavistock in Devonshire, gent. who, according to Prince, in his Worthies of Devon, was most probably a descendant from the knightly family of Browne of Brownes-Ilash in the parish of Langtree near Great Torrington in Devonshire. His son was born in 1590, and became a student of Exeter college, Oxford, about the beginning of the reign of James I. After making a great progress in classical and polite literature, he removed to the Inner Temple, where his attention to the study of the law was frequently interrupted by his devotion to the muses. In his twenty-third year (1613) he published, in folio, the first part of his "Britannia's Pastorals," which, according to the custom of the time, was ushered into the world with so many poetical eulogies, that he appears to have secured, at a very early age, the friendship and favour of the most celebrated of his contemporaries, among whom we find the names of Selden and Drayton. To these he afterwards added Davies of Hereford, Ben Jonson, and others. That he wrote some of these pastorals before he had attained his twentieth year, has been conjectured from a passage in Book I. Song V.; but there is sufficient internal evidence, independent of these lines, that much of them was the offspring of a juvenile fancy. In the following year, he published in 8vo, "The Shepherd's Pipe," in seven eclogues. In the fourth of these he laments the death of his friend Mr. Thomas Manwood, under the name of Philarete, the precursor, as some critics assert, of Milton's Lycidas.

In 1616, he published the second part of his "Britannia's Pastorals," recommended as before, by his poetical friends, whose praises he repaid with liberality in the body of the work. The two parts were reprinted in 8vo in 1625, and procured him, as is too frequently the case,

[1] Life by Dr. Johnson.—Biog. Brit.—Ath. Ox. vol. II.—Watson's Halifax, p. 458.

more fame than profit. About a year before this, he appears to have taken leave of the muses, and returned to Exeter college, in the capacity of tutor to Robert Dormer, earl of Caernarvon, a nobleman who fell at the battle of Newbury in 1643, while fighting gallantly for his king, at the head of a regiment of horse, and of whom lord Clarendon has given us a character drawn with his usual discrimination and fidelity. While guiding the studies of this nobleman, Browne was created master of arts, with this honourable notice in the public register, "Vir omni humana literatura et bonarum artium cognitione instructus."

After leaving the university with lord Caernarvon, he found a liberal patron in William earl of Pembroke, of whom likewise we have a most elaborate character in Clarendon, some part of which reflects honour on our poet.—"He was a great lover of his country, and of the religion and justice, which he believed could only support it: and his friendships were *only with men of those principles.* And as his conversation was most with men of the *most pregnant parts* and *understanding*; so towards any such, who needed support, or encouragement, though unknown, if fairly recommended to him, he was very liberal." This nobleman, who had a respect for Browne probably founded on the circumstances intimated in the above character, took him into his family, and employed him in such a manner, according to Wood, that he was enabled to purchase an estate. Little more, however, is known of his history, nor is the exact time of his death ascertained. Wood finds that one of both his names, of Ottery St. Mary in Devonshire, died in the winter of 1645, but knows not whether this be the same. He hints at his person in these words, "as he had a little body, so a great mind;" a high character from this biographer who had no indulgence for poetical failings.

Browne has experienced the fate of many of his contemporaries whose fame died with them, and whose writings have been left to be revived, under many disadvantages, by an age of refined taste and curiosity. The civil wars which raged about the time of his death, and whose consequences continued to operate for many years after, diverted the public mind from the concerns of poetry. The lives of the poets were forgotten, and their works perished through neglect or wantonness. We have no edition of Browne's poems from 1625 to 1772, when Mr. Thomas

Davies, the bookseller, was assisted by some of his learned friends in publishing them, in three small volumes. The advertisement, prefixed to the first volume, informs us that the gentlemen of the king's library procured the use of the first edition of "Britannia's Pastorals," which had several manuscript notes on the margin, written by the rev. William Thomson, one of the few scholars of his time who studied the antiquities of English poetry. Mr. Thomas Warton contributed his copy of the "Shepherd's Pipe," which was at that time so scarce that no other could be procured. Mr. Price, the librarian of the Bodleian library, sent a correct copy of the Elegy upon the death of Henry prince of Wales, from a manuscript in that repository; and Dr. Farmer furnished a transcript of the "Inner Temple Mask" from the library of Emanuel college, which had never before been printed. With such helps, a correct edition might have been expected, but the truth is, that the few editions of ancient poets, (Suckling, Marvell, Carew, &c.) which Davies undertook to print, are extremely deficient in correctness. Of this assertion, which the comparison of a few pages with any of the originals will amply confirm, we have a very striking instance in the present work, in which two entire pages of the Book I. of Britannia's Pastorals were omitted.

His works exhibit abundant specimens of true inspiration; and had his judgment been equal to his powers of invention, or had he yielded less to the bad taste of his age, or occasionally met with a critic instead of a flatterer, he would have been entitled to a much higher rank in the class of genuine poets. His Pastorals form a vast storehouse of rural imagery and description, and in personifying the passions and affections, he exhibits pictures that are not only faithful, but striking, just to nature and to feeling, and frequently heightened by original touches of the pathetic and sublime, and by many of those wild graces which true genius only can exhibit. It is not improbable that he studied Spenser, as well as the Italian poets. To the latter he owes something of elegance and something of extravagance. From the former he appears to have caught the idea of a story like the Faery Queene, although it wants regularity of plan; and he follows his great model in a profusion of allegorical description and romantic landscape.

His versification, which is so generally harmonious, that where he fails it may be imputed to carelessness, is at the same time so various as to relax the imagination with specimens of every kind, and he seems to pass from the one to the other with an ease that we do not often find among the writers of lengthened poems. Those, however, who are in search of faulty rhimes, of foolish conceits, of vulgar ideas, and of degrading imagery, will not lose their pains. He was, among other qualities, a man of humour, and his humour is often exceedingly extravagant. So mixed, indeed, is his style, and so whimsical his flights, that we are sometimes reminded of Swift in all his grossness, and sometimes of Milton in the plenitude of his inspiration. Mr. Warton has remarked that the morning landscape of the L'Allegro is an assemblage of the same objects which Browne had before collected in his Britannia's Pastorals, B. IV. Song IV. beginning

"By this had chanticlere," &c.

It has already been noticed that Philarete was the precursor of Lycidas, but what Mr. Warton asserts of Comus deserves some consideration. After copying the exquisite Ode which Circe, in the Inner Temple Mask, sings as a charm to drive away sleep from Ulysses, Mr. Warton adds, "In praise of this song, it will be sufficient to say that it reminds us of some favourite touches in Milton's Comus, to which it perhaps gave birth. Indeed, one cannot help observing here in general, although the observation more properly belongs to another place, that a masque thus recently exhibited on the story of Circe, which there is reason to think had acquired some popularity, suggested to Milton the hint of a masque on the story of Comus. It would be superfluous to point out minutely the absolute similarity of the two characters; they both deal in incantations conducted by the same mode of operation, and producing effects exactly parallel."

Without offering any objection to these remarks, it may still be necessary to remind the reader of a circumstance to which this excellent critic has not adverted, namely, that the Inner Temple Mask appears to have been exhibited about the year 1620, when Milton was a boy of only twelve years old, and remained in manuscript until Dr. Farmer procured a copy for the edition of 1772; and that Milton produced his Comus at the age of twenty-six. It

remains, therefore, for some future conjecturer to determine on the probability of Milton's having seen Browne's manuscript in the *interim*.

Prince informs us, that "as he had honoured his country with his sweet and elegant Pastorals, so it was expected, and he also entreated, a little farther to grace it by his drawing out the line of his poetic ancestors, beginning in Joseph Iscanus, and ending in himself: a noble design, if it had been effected." Josephus Iscanus was Joseph of Exeter, who flourished in the thirteenth century, and wrote two epic poems in Latin heroics. Had Browne begun much later, he would have conferred a very high obligation on posterity. Collections of poetry are of very ancient date, but very little is known with certainty of the lives of English poets, and that little must now be recovered with great difficulty.

It yet remains to be noticed that some poems of Browne are supposed to exist in manuscript. Mr. Nichols thinks that Warburton the herald had some which were sold with the rest of his library, about the year 1759, or 1760. Mr. Park, also, in a supplementary note to the Biog. Britannica, brings proof that George Withers had some share in composing the "Shepherd's Pipe." They were contemporaries, and nearly of the same age.[1]

BROWNE (SIR WILLIAM), a physician of the last century, and a man of a singular and whimsical cast of mind, was born in 1692, and in 1707 was entered of Peterhouse, Cambridge, where he took the degrees, B. A. 1710, M. A. 1714, and M. D. 1721, and soon after settled at Lynn, in Norfolk, where he published Dr. Gregory's "Elements of catoptrics and dioptrics," translated from the Latin original, to which he added: 1. A method for finding the foci of all specula, as well as lenses universally; as also magnifying or lessening a given object by a given speculum, or lens, in any assigned proportion. 2. A solution of those problems which Dr. Gregory has left undemonstrated. 3. A particular account of microscopes and telescopes, from Mr. Huygens; with the discoveries made by catoptrics and dioptrics. By an epigram, many of which he provoked, he appears to have been the champion of the fair sex at Lynn, in 1748. On one oc-

[1] English Poets, edit. 1810, vol. VI.—Biog. Brit.—Gen. Dict.—Prince's Worthies.—Wood's Athenæ.

casion, a pamphlet having been written against him, he nailed it up against his house-door. Having acquired a competency by his profession, he removed to Queen-square, Ormond-street, London, where he resided till his death, which happened March 10, 1774, at the age of 82. A great number of lively essays, both in prose and verse, the production of his pen, were printed and circulated among his friends. Among these were: 1. "Ode in imitation of Horace," ode 3, lib. iii. addressed to the right hon. sir Robert Walpole, on ceasing to be minister, Feb. 6, 1741; designed, he says, as a just panegyric on a great minister, the glorious revolution, protestant succession, and principles of liberty. To which was added the original ode, "defended in commentariolo." It was inscribed to George earl of Orford, as an acknowledgement of the favours conferred by his lordship as well as by his father and grandfather. On the first institution of the militia, our author was appointed one of the earl's deputy-lieutenants, and was named in his lordship's first commission of the peace. 2. Opuscula varia utriusque linguæ, medicinam; medicorum collegium; literas, utrasque academias; empiricos, eorum cultores; solicitatorem, præstigiatorem; poëticen, criticen; patronum, patriam; religionem, libertatem, spectantia. Cum præfatione eorum editionem defendente. Auctore D. Gulielmo Browne, equite aurato, M. D. utriusque et medicorum et physicorum S. R. S. 1765, 4to. This little volume (which was dated "Ex areâ dictâ reginali, MDCCLXV. III nonas Januarias, ipso Ciceronis et auctoris natali") contained, I. Oratio Harveiana, in theatro collegii medicorum Londinensis habita, 1751. II. A vindication of the college of physicians, in reply to solicitor-general Murray, 1753. III. Ode in imitation of Horace, Ode I. addressed to the duke of Montague. With a new interpretation, in commentariolo, 1765. IV. The Ode, above-mentioned, to sir Robert Walpole. Some time before, sir William had published odes in imitation of Horace; addressed to sir John Dolben, to sir John Turner, to doctor Askew, and to Robert lord Walpole. 3. "Appendix altera ad opuscula; oratiuncula, collegii medicorum Londinensis cathedræ valedicens. In comitiis, postridie divi Michaelis, MDCCLXXVII. ad collegii administrationem renovandam designatis; machinaque incendiis extinguendis apta contra permissos rebelles munitis; habita à D. Gulielmo Browne, equite aurato, præside," 1768, 4to. This

farewell oration contains so many curious particulars of sir William's life, that the reader will not be displeased to see some extracts from it, and with his own spelling. "The manly age and inclination, with conformable studies, I diligently applied to the practice of physic in the country; where, as that age adviseth, I sought riches and friendships. But afterwards, being satiated with friends, whom truth, not flattery, had procured; satiated with riches, which Galen, not fortune, had presented; I resorted immediately to this college: where, in further obedience to the same adviser, I might totally addict myself to the service of honour. Conducted by your favour, instead of my own merit, I have been advanced, through various degrees of honour, a most delightful climax indeed, even to the very highest of all which the whole profession of physic hath to confer. In this chair, therefore, twice received from the elects, shewing their favour to himself, he confesseth much more than to the college, your præsident

'Acknowledges that he has happy been;
And, now, content with acting this sweet scene,
Chooses to make his exit, like a guest
Retiring pamper'd from a plenteous feast:'

in order to attach himself and the remainder of his life, no longer, as before, solely to the college, but, by turns, also to the medicinal springs of his own country; although, as a physician, never unmindful of his duty, yet after his own manner, with hilarity rather than gravity; to enjoy liberty, more valuable than silver and gold, as in his own right, because that of mankind, not without pride, which ever ought to be its inseparable companion.

'Now the free foot shall dance its fav'rite round.'

Behold an instance of human ambition! not to be satiated but by the conquest of three, as it were, medical worlds; lucre in the country, honour in the college, pleasure at medicinal springs! I would, if it were possible, be delightful and useful to all: to myself even totally, and equal: to old age, though old, diametrically opposite; not a censor and chastiser, but a commender and encourager, of youth. I would have mine such as, in the satire,

'Crispus's hoary entertaining age,
Whose wit and manners mild alike engage.'

The age of præsiding, by the custom of our prædecessors, was generally a lustrum, five years; although our

Sloane, now happy, like another Nestor, lived to see three ages, both as præsident and as man. But two years more than satisfy me: for, that each of the elects may in his turn hold the sceptre of prudence, far more desirable than power, given by Caius, which the law of justice and æquity recommends,

'No tenure pleases longer than a year—'

But in truth, among such endearing friendships with you, such delightful conversations, such useful communications, with which this amiable situation hath blessed me, one or two things, as is usual, have happened not at all to my satisfaction. One, that, while most studious of peace myself, I hoped to have præserved the peace of the college secure and intire, I too soon found that it was not otherwise to be sought for than by war: but even after our first adversary, because inconsiderable, was instantly overthrown, and his head completely cut off by the hand of the law, yet from the same neck, as if Hydra had been our enemy, so many other heads broke out, yea, and with inhuman violence broke into this very senate, like monsters swimming in our medical sea, whom I beheld with unwilling indeed, but with dry, or rather fixed eyes, because not suspecting the least mischief from thence to the college, and therefore laughing, so far from fearing. The other, in reality, never enough to be lamented, that, while I flattered myself with having, by my whole power of persuasion, in the room of Orphæan music, raised the Croonian medical lecture as it were from the shades into day, if there could be any faith in solemn promises; that faith being, to my very great wonder, violated, this lecture, like another Eurydice, perhaps looked after by me too hastily, beloved by me too desperately, instantly slipped back again, and fled indignant to the shades below."

He used to say he resigned the presidentship because he would not stay to be beat: alluding to the attack of the licentiates.

The active part taken by sir William Browne in the contest with the licentiates, occasioned his being introduced by Mr. Foote in his "Devil upon two sticks." Upon Foote's exact representation of him with his identical wig and coat, odd figure, and glass stiffly applied to his eye, he sent him a card complimenting him on having so happily represented him; but, as he had forgot his muff, he had sent him his own. This good-natured method of

resenting, disarmed Foote. His next publication was: 4. "A farewell Oration, &c." a translation of the preceding article, 1768, 4to. 5. "Fragmentum Isaaci Hawkins Browne, arm. sive Anti-Bolinbrokius, liber primus. Translated for a second Religio Medici," 1768, 4to. The author modestly calls this "a very hasty performance;" and says, "In my journey from Oxford to Bath, meeting with continued rain, which kept me three days on the road, in compassion to my servants and horses; and having my friend a pocket companion, I found it the best entertainment my tedious baiting could afford to begin and finish this translation." This was dated Oct. 24, 1768; and his second part was completed on the 20th of the following month: "My undertaking," he says, "to complete, as well as I could, the Fragment of my friend, hath appeared to me so very entertaining a work, even amongst the most charming delights and most cheerful conversations at Bath; that I have used more expedition, if the very many avocations there be considered, in performing this, than in that former translation;" and to this part was prefixed a congratulatory poem "To Isaac Hawkins Browne, esq. son of his deceased friend, on his coming of age, Dec. 7, 1766."—The good old knight's Opuscula were continually on the increase. The very worthy master of a college at Cambridge, lately living, relates a story of him, that waiting for sir William in some room at the college, where he was come to place a near relation, he found him totally absorbed in thought, over a fine 4to volume of these Opuscula, which he constantly, he said, carried about with him, that they might be benefited by frequent revisals.

His portrait, in his latter days, is very faithfully drawn by Warburton, in one of his letters to bishop Hurd. "When you see Dr. Heberden, pray communicate to him an unexpected honour I have lately received. The other day, word was brought me from below, that one sir William Browne sent up his name, and should be glad to kiss my hand. I judged it to be the famous physician, whom I had never seen, nor had the honour to know. When I came down into the drawing-room, I was accosted by a little, round, well-fed gentleman, with a large muff in one hand, a small Horace, open, in the other, and a spying-glass dangling in a black ribbon at his button. After the first salutation, he informed me that his visit was indeed to me; but principally, and in the first place, to

Prior-Park, which had so inviting a prospect from below; and he did not doubt but, on examination, it would sufficiently repay the trouble he had given himself of coming up to it on foot. We then took our chairs; and the first thing he did or said, was to propose a doubt to me concerning a passage in Horace, which all this time he had still open in his hand. Before I could answer, he gave me the solution of this long-misunderstood passage; and, in support of his explanation, had the charity to repeat his own paraphrase of it in English verse, just come hot, as he said, from the brain. When this and chocolate were over, having seen all he wanted of me, he desired to see something more of *the seat*, and particularly what he called *the monument*, by which I understood him to mean the Prior's tower. Accordingly, I ordered a servant to attend him thither, and when he had satisfied his curiosity, either to let him out from the Park above, into the Down, or from the garden below into the road. Which he chose, I never asked; and so this honourable visit ended. Hereby you will understand that the design of all this was to be *admired*. And indeed he had my *admiration* to the full; but for nothing so much, as for his being able at past eighty to perform this expedition on foot, in no good weather, and with all the alacrity of a boy, both in body and mind." This portrait is correct in every thing but the age, sir William being only then (1767) seventy-five.

On a controversy for a raker in the parish where he lived in London, carried on so warmly as to open taverns for men, and coffee-house breakfasts for ladies, he exerted himself greatly; wondering a man bred at two universities should be so little regarded. (He had been expelled one, and therefore taken degrees at another.) A parishioner answered: "he had a calf that sucked two cows, and a prodigious great one it was." He used to frequent the annual ball at the ladies' boarding-school, Queen-square, merely as a neighbour, a good-natured man, and fond of the company of sprightly young folks. A dignitary of the church being there one day to see his daughter dance, and finding this upright figure stationed there, told him he believed he was Hermippus *redivivus*, who lived *anhelitu puellarum*. At the age of eighty, on St. Luke's day, 1771, he came to Batson's coffee-house in his laced coat and band, and fringed white gloves, to shew himself to Mr. Crosby, then lord-mayor. A gentleman present observing that he looked very well,

he replied, "he had neither wife nor debts." He next published, "Fragmentum I. Hawkins completum;" 1769, 4to. 7. "Appendix ad Opuscula;" six Odes, 1770, 4to, comprising: I. De senectute. Ad amicum D. Rogerum Long, apud Cantabrigienses, aulæ custodem Pembrokianæ, theologum, astronomum, doctissimum, jucundissimum, annum nonagesimum agentem, scripta. Adjecta versione Anglicâ. Ab amico D. Gulielmo Browne, annum agente ferè octogesimum. II. De choreis, et festivitate. Ad nobilissimum ducem Leodensem, diem Walliæ principis natalem acidulis Tunbrigiensibus celebrantem, scripta. A theologo festivo, D. Georgio Lewis. Adjecta versione Anglicâ ab amico, D. Gulielmo Browne. III. De ingenio, et jucunditate. Ad Lodoicum amicum, sacerdotem Cantianum, ingeniosissimum, jucundissimum, scripta. Adjecta versione Anglicâ. A. D. Gulielmo Browne, E. A. O. M. L. P. S. R. S. IV. De Wilkesio, et libertate. Ad doctorem Thomam Wilson, theologum doctissimum, liberrimum, tam mutui amici, Wilkesii, amicum, quam suum, scripta. V. De otio medentibus debito. Ad Moysæum amicum, medicum Bathoniæ doctissimum, humanissimum, scripta. VI. De potiore metallis libertate: et omnia vincente fortitudine. Ad eorum utriusque patronum, Gulielmum illum Pittium, omni et titulo et laude majorem, scripta. 8. Three more Odes, 1771, 4to. 9. "A Proposal on our Coin, to remedy all present, and prevent all future disorders. To which are præfixed, præceding proposals of sir John Barnard, and of William Shirley, esq. on the same subject. With remarks," 1774, 4to, dedicated "To the most revered memory of the right honourable Arthur Onslow, speaker of the house of commons during thirty-three years; for ability, judgement, eloquence, integrity, impartiality, never to be forgotten or excelled; who sitting in the gallery, on a committee of the house, the day of publishing this proposal, and seeing the author there, sent to speak with him, by the chaplain; and, after applauding his performance, desired a frequent correspondence, and honoured him with particular respect, all the rest of his life, this was, with most profound veneration, inscribed." 10. A New-Year's Gift. A problem and demonstration on the XXXIX Articles," 1772, 4to. "This problem and demonstration," he informs us, "though now first published, on account of the præsent controversy concerning these articles, owe their birth to my

being called upon to subscribe them, at an early period of life. For in my soph's year, 1711, being a student at Peter-house, in the university of Cambridge, just nineteen years of age, and having performed all my exercises in the schools (and also a first opponency extraordinary to an ingenious pupil of his, afterwards Dr. Barnard, prebendary of Norwich) on mathematical quæstions, at the particular request of Mr. proctor Laughton, of Clare-hall, who drew me into it by a promise of the senior optime of the year), I was then first informed that subscribing these articles was a necessary step to taking my degree of B. A. as well as all other degrees. I had considered long before at school, and on my admission in 1707, that the universal profession of religion must much more concern me through life, to provide for my happiness hereafter, than the particular profession of physic, which I proposed to pursue, to provide for my more convenient existence here: and therefore had selected out of the library left by my father (who had himself been a regular physician, educated under the tuition of sir J. Ellis, M. D. afterwards master of Caius college), Chillingworth's Religion of a Protestant; the whole famous Protestant and Popish controversy; Commentaries on Scripture; and such other books as suited my purpose. I particularly pitched upon three for perpetual pocket-companions; Bleau's Greek Testament; Hippocratis Aphoristica, and Elzevir Horace*; expecting from the first to draw divinity, from the second physic, and from the last good sense and vivacity. Here I cannot forbear recollecting my partiality for St. Luke, because he was a physician; by the particular pleasure I took in perceiving the superior purity of his Greek, over that of the other Evangelists. But I did not then know, what I was afterwards taught by Dr. Freind's learned History of Physic, that this purity was owing to his being a physician, and consequently conversant with our Greek fathers of physic. Being thus fortified, I thought myself as well prepared for an encounter with these articles, as so young a person could reasonably be expected. I therefore determined to read them over as carefully and critically as I could; and upon this, met with so many difficulties, utterly irreconcileable by me to the divine original, that I

* In his will, he says, "On my coffin, when in the grave, I desire may be deposited in its leather case, or coffin, my pocket Elzevir Horace, Comes Viæ Vitæque dulcis et utilis, worn out with and by me."

almost despaired of ever being able to subscribe them. But, not to be totally discouraged, I resolved to re-consider them with redoubled diligence; and then at last had the pleasure to discover, in article VI. and XX. what appeared to my best private judgement and understanding a clear solution of all the difficulties, and an absolute defeazance of that exceptionable authority, which inconsistently with scripture they seem to assume. I subscribe my name to whatever I offer to the public, that I may be answerable for its being my sincere sentiment: ever open, however, to conviction, by superior reason and argument.

WILLIAM BROWNE."

His next was a republication. 11. The pill plot. To doctor Ward, a quack of merry memory, written at Lynn, Nov. 30, 1734, 1772, 4to. 12. "Corrections in verse, from the father of the college, on son Cadogan's Gout dissertation; containing false physic, false logic, false philosophy," 1772, 4to. Although these corrections are jocular, it is not intended that they should be less, but more sensibly felt, for that very reason: according to the rule of Horace,

——— Ridiculum acri
Fortius et melius magnas plerumque secat res.

AD FILIVM.

Vapulans lauda baculum paternum,
Invidum, FILI, fuge suspicari,
Cujus ἓξ denum trepidavit aetas
Claudere lustrum.

The author repeated these verses to Dr. Cadogan himself, who censured their want of rhyme; he answered, that "the gout had a fourth cause, study, which was never his case: if he did not understand law and gavelkind, he would not talk to him; for there were two sorts of gout, freehold and copyhold; the first where it was hereditary, the other where a person by debauchery took it up." 13. "Speech to the Royal Society," 1772, 4to. 14. "Elogy and address," 1773, 4to. 15. A Latin version of Job, unfinished, 4to.

We shall subjoin a well-known epigram by sir William Browne, which the critics have pronounced to be a good one:

"The king to Oxford sent a troop of horse,
For tories own no argument but force;
With equal skill, to Cambridge books he sent,
For whigs admit no force but argument."

But the following, by an Oxonian, which gave rise to that by sir William, is at least as good:

"The king, observing with judicious eyes,
The state of both his universities,
To Oxford sent a troop of horse; and why?
That learned body wanted loyalty:
To Cambridge books, as very well discerning,
How much that loyal body wanted learning."

Sir William Browne's will, an attested copy of which is now before us, is not the least singular of his compositions, and may be said to be written in Greek, Latin, and English. From many of the legacies, however, and particularly his mode of introducing them, we perceive the kindness and benevolence of his heart, which, in the circle of his more immediate friends, probably atoned for his many oddities. The above account of his works sufficiently shows that he was a very weak man, and with all the conceit which usually accompanies defective judgment. With the periodical critics, he was long an object of ridicule, and conquered them only by writing faster than they had patience to read. Unsuccessful, however, as he was himself, he determined that better writers should not be without encouragement, and therefore by his will, directed three gold medals, of five guineas each, to be given yearly to three undergraduates of Cambridge on the Commencement day, when the exercises are publicly read, and copies of them sent, by the successful candidates, to sir Martin Folkes, his grandson by his only daughter. The first, to him who writes the best Greek ode in imitation of Sappho; the second for the best ode in imitation of Horace; the third for the best Greek and Latin epigrams, the former after the manner of Anthologia, the latter after the model of Martial. These have been adjudged since 1775. He also left a perpetual rent charge of 21*l. per annum*, upon sundry estates, for founding a scholarship, which is tenable for seven years; but the possessor, if of another college, must remove to the founder's college, Peter-house, and reside there every entire term during his under-graduateship.[1]

BROWNRIG, or BROUNRIG (RALPH), bishop of Exeter, was born at Ipswich in Suffolk, in 1592. His father, who was a merchant of that place, dying when he

[1] Life in the preceding edit. of this Dictionary.—Nichols's Life of Bowyer.

was but a few weeks old, his mother took due care of his education, in which he made a very considerable progress. At the age of fourteen, he was sent to Pembroke-hall in Cambridge, of which he successively became scholar and fellow; and there he distinguished himself by his facetious and inoffensive wit, his eloquence, and his great skill and knowledge in philosophy, history, poetry, &c. He took his master's degree in 1617, B. D. in 1621, and D. D. in 1626. He was appointed prævaricator when James I. visited the university, and discharged that employment to the universal admiration of the whole audience. His first preferments were, the rectory of Barley in Hertfordshire, and a prebend of Ely in 1621, to both which he was collated by Dr. Nicholas Felton, bishop of Ely. July 15, 1628, he was incorporated doctor of divinity at Oxford. On the 21st of September, 1629, he was collated to the prebend of Tachbrook, in the cathedral church of Lichfield, which he quitted September 19, 1631, when he was admitted to the archdeaconry of Coventry. He was likewise master of Catherine-hall in Cambridge, and proved a great benefit and ornament both to that college and the whole university. In 1637, 1638, 1643, and 1644, he executed the office of vice-chancellor, to the universal satisfaction of all people, and to his own great credit. In 1641, he was presented to the eleventh stall or prebend in the church of Durham, by Dr. Thomas Morton, bishop of that diocese, to whom he was chaplain. Upon the translation of Dr. Joseph Hall to the bishopric of Norwich, Dr. Brownrig was nominated to succeed him in the see of Exeter, in 1641. Accordingly he was elected March 31, 1642; confirmed May 14; consecrated the day following; and installed the 1st of June. But the troubles that soon after followed, did not permit him long to enjoy that dignity. Before the beginning of them, he was much esteemed, and highly commended, by his relation John Pym, and others of the presbyterian stamp: but they forsook him, only because he was a bishop; and suffered him to be deprived of his revenues, so that he was almost reduced to want. Nay, once he was assaulted, and like to have been stoned by the rabble, his episcopal character being his only crime. About 1645, he was deprived of his mastership of Catherine-hall, on account of a sermon preached by him before the university, on the king's inauguration, at some passages of which, offence was taken by the parliament party; and

neither his piety, gravity, or learning, were sufficient to preserve him in his station. Being thus robbed of all, he retired to the house of Thomas Rich, of Sunning, esq. in Berkshire, by whom he was generously entertained: and there, and sometimes at London, at Highgate, and St. Edmundsbury, spent several years. During this time, he had the courage to advise Oliver Cromwell to restore king Charles II. to his just rights, but yet he suffered in his reputation, as not being zealous enough for the church. About a year before his decease, he was invited to be a preacher at the Temple, in London, with a handsome allowance; and accordingly he went and settled there, in good lodgings furnished for him. But his old distemper, the stone, coming upon him with greater violence than usual, and being attended with the dropsy and the infirmities of age, they all together put an end to his life, on the 7th of December, 1659: he was buried the 17th following in the Temple church, where there is an epitaph over him. He was once married, but never had a child. Though he was very elaborate and exact in his compositions, and completely wrote his sermons, yet he could not be persuaded to print any thing in his life-time. Bishop Brownrig, as to his person, was tall and comely. The majesty of his presence was so allayed with meekness, candour, and humility, that no man was farther from any thing morose or supercilious. He had a great deal of wit, as well as wisdom; and was an excellent scholar, an admirable orator, an acute disputant, a pathetic preacher, and a prudent governor, full of judgment, courage, constancy, and impartiality. He was, likewise, a person of that soundness of judgment, of that conspicuity for an unspotted life, and of that unsuspected integrity, that he was a complete pattern to all. Dr. Gauden, who had known him above thirty years, declares that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone. Some other parts of Dr. Gauden's character of him may be supposed to proceed from the warmth of friendship. Echard says of him, that "he was a great man for the Anti-Arminian cause (for he was a rigid Calvinist), yet a mighty champion for the liturgy and ordination by bishops: and his death was highly lamented by men of all parties." Baxter, Neal, and other writers of the nonconformist party, are no less warm in his praises. He was one of those excellent men with whom

archbishop Tillotson cultivated an acquaintance at his first coming to London, and by whose preaching and example he formed himself. After his death some of his sermons were published, under the title "Forty Sermons, &c." 1662, fol. and reprinted with the addition of twenty-five, making a second volume, 1674, fol. His style is rather better than that of many of his contemporaries. [1]

BROWNRIGG (WILLIAM), an eminent physician, a native of Cumberland, was born in 1711, and educated in medical science at Leyden, under Albinus, Euler, and Boerhaave. Having taken his medical degree in 1737, he returned to his native country, and settled at Whitehaven, where his practice became very extensive. About twenty years before his death, he retired to Ormathwaite, where he died, Jan. 7, 1800, in his eighty-ninth year, regretted as a man of amiable and endearing virtues, and a most skilful physician. His principal publications were, 1. His inaugural thesis, "De Praxi medica ineunda," Leyden, 1737, 4to. 2. "A treatise on the art of making common Salt," Lond. 1748, 8vo, which procured him the honour of being chosen a fellow of the royal society. This work, which has long been out of print, was praised by Chaptal and bishop Watson for the profound knowledge of the subject displayed in it. 3. "An enquiry concerning the mineral elastic spirit contained in the water of Spa in Germany," printed in the Philosophical Transactions, vol. LV. 4. A treatise, "On the means of preventing the communication of pestilent contagion." A trip to the Spas of Germany suggested to him the idea of analizing the properties of the Pyrmont springs, and of some others, and led him into that train of nice and deep disquisition, which terminated in the de-elementizing one of our elements, and fixing its invisible fluid form into a palpable and visible substance. All this he effected by producing the various combinations of gases and vapours which constitute atmospheric air, and separating into many forms this long-supposed one and indivisible, whilst he solidified its fluid essence into a hard substance. That Dr. Brownrigg was the legitimate father of these discoveries was not only known at

[1] Biog. Brit.—Life and Funeral Sermon by Dr. Gauden, 1660, 8vo.—Fuller's Worthies.—Barwick's Life, see Index.—Clarendon's Hist. vol. II. p. 305.—Sylvester's Life of Baxter, p. 172, 174, 175, &c.—Plume's Life of Hacket, p. 12, 13, 16, 25, 44.—Neal's Puritans, vol. II. p. 84, 544, 4to edit.—Lloyd's Memoirs, fol. p. 404.

the time to his intimate and domestic circle, but also to the then president of the royal society, sir John Pringle; who, when called upon to bestow upon Dr. Priestley the gold medal for his paper of "Discoveries of the Nature and Properties of Air," thus observes, "And it is no disparagement to the learned Dr. Priestley, that the vein of these discoveries was hit upon, and its course successfully followed up, some years ago, by my very learned, very penetrating, very industrious, but too modest friend, Dr. Brownrigg." To habits, indeed, of too much diffidence, and to too nice a scrupulosity of taste, the world has to attribute the fewness of his publications. One of his literary projects was a general history of the county of Cumberland, but it does not appear that he had made much progress. He assisted Mr. West, however, in his entertaining "Tour to the Lakes," forming the plan of that popular work. [1]

BRUCÆUS (HENRY), son of Gerard, one of the magistrates of Alost, in Flanders, was born in that city in 1531. Having passed through the usual school education at Ghent, under Simon, a celebrated master, and at Paris and Bruges, at which last place he taught school himself with much credit, he was sent to Rome, where he taught the mathematics for some years; then turning his mind to the study of medicine, he went to Boulogne, and having completed his studies, and taken his degree of doctor, he travelled, for his further improvement, over a great part of France. At Paris, he was introduced to the acquaintance of Adrian Turnebus and Peter Ramus. Returning to Alost, he was made physician and principal magistrate of the city. As he had become a convert to Lutheranism, he readily accepted the invitation of John Albert, duke of Mecklenburgh, to settle at Rostock, where he might with safety profess his religion. He was here appointed professor in mathematics, and soon became popular also as a physician. After residing here 25 years, he was seized with an apoplexy, of which he died, December 31, 1593. His writings were, 1. "De Primo Motu," 1580, 8vo. 2. "Institutiones Sphæræ," 8vo. 3. "Propositiones de morbo Gallico," Rostock, 1569, 4to. 4. "Theses de hydrope triplici," ibid. 1587. 5. "De scorbuto propositiones," ib. 1589, 1591, 8vo, reprinted with Eugalenus's "Liber Ob-

[1] Gent. Mag. 1800.

servationum de Scorbuto," Leipsic, 1614. 6. "Epistolæ de variis rebus et argumentis medicis," printed with "Smetii Miscellanea," Francf. 1611, and including his theses on the dropsy. [1]

BRUCE (JAMES), a celebrated modern traveller, descended of an ancient and honourable family, was the son of David Bruce, esq. of Kinnaird, by Marion Graham, daughter of James Graham, esq. of Airth, dean of the faculty of advocates, and judge of the high court of admiralty in Scotland. He was born at the family residence of Kinnaird, in the county of Stirling, Dec. 14, 1730. Of his first years few particulars are recorded of much consequence, except that his temper, contrary to the character which it afterwards assumed, was gentle and quiet; but as he advanced in life, became bold, hasty, and impetuous, accompanied, however, with a manly openness, that shewed the usual concomitant, a warm and generous heart. It having been determined to give him an English education, he was sent to London to the house of William Hamilton, esq. a barrister, and his uncle, with whom he remained for some time, and in 1742 he was placed at Harrow school, where he made great proficiency in classical learning. After leaving Harrow in May 1746, he lived about a year in the academy of a Mr. Gordon till April 1747, where he prosecuted his classical education, and studied French, arithmetic, and geometry. In May of that year he returned to Scotland in order to commence a course of study at the university of Edinburgh, preparatory to his following the profession of the law; but it does not appear that he made much progress, or indeed had much inclination for this study, and the precarious state of his health at this time rendered much study of any kind dangerous. His own expectations of success in the law became gradually abated, and various other circumstances determined him to relinquish it for ever.

In this uncertainty of mind, India offered to his ardent imagination a prospect of a more flattering nature. As he was considerably above the age at which persons are enrolled as writers in the service of the East India company, his friends advised him to petition the court of directors for the liberty of settling as a free trader under its patron-

[1] Moreri.—Foppen Bibl. Belg.—Manget and Haller.—Freheri Theatrum.—Melchior Adam in vitis mediocrum.

age; and accordingly he left Scotland in July 1753 with a view to prosecute this design; but he was prevented from carrying it into execution by forming a connection with an amiable young lady, Miss Allan, daughter of a wine-merchant in London, whom he married in Feb. 1754. But though this year did not end with the prosperity with which it began, this accidental settlement in London changed his destination in life. It detained him in Europe till his mind was formed, his knowledge matured, and an opportunity presented itself of visiting the east with honour and advantage. In his own opinion, it prevented him from suffering the cruel imprisonment at Calcutta in 1756, which proved fatal to many of the company's servants. He now entered into partnership in the wine-business, which, as well as his marriage, was approved of by his father; but his prospects in this new situation were soon clouded. A few months after their marriage, Mrs. Bruce exhibited evident symptoms of consumption, and being recommended to try the mild climate of the south of France, expired at Paris in October.

By this melancholy event, Mr. Bruce lost the principal tie that connected him with business, and although he did not think it prudent to relinquish a flourishing trade without some equivalent object, relaxed his personal efforts very considerably, and added to his stock of languages, the Spanish and Portuguese. He also improved his skill in drawing, under a master of the name of Bonneau, recommended to him by Mr. (afterwards sir) Robert Strange. Before this time he had chiefly cultivated that part of drawing which relates to the science of fortification, in hopes that he might, on some emergency, find it of use in military service. But views of a more extensive kind now induced him to study drawing in general, and to obtain a correct taste in painting, so as to be able to visit with advantage those countries which possess the finest specimens of skill and genius in that department of the arts.—This notice of Mr. Bruce's application to the study of drawing we have given in the words of his biographer, because it was long and confidently reported by those who wished to lessen Mr. Bruce's reputation, that he was totally and incorrigibly ignorant of the art.

His concern in the wine-trade gave him an opportunity of travelling over a considerable part of Spain, Portugal, and the Netherlands, but hearing of his father's death in

1758, he returned to England, and in 1761 withdrew entirely from the wine-trade. He now, from his observation while in Spain, suggested to the prime minister, Mr. Pitt, afterwards lord Chatham, the practicability of a successful expedition against Ferrol, in Galicia, where the Spaniards had a considerable harbour, and generally stationed a part of their navy; but various circumstances, of which perhaps Mr. Pitt's resignation was the principal, prevented this enterprise from being attempted. Disappointed in this, he resolved to return to his native country, and pass his time as a private gentleman, cultivating his paternal estate. One of the new ministers, however, lord Halifax, diverted him from this design, and suggested Africa to him as a proper field for enterprize and discovery; and that he might go under the protection of a public character, it was proposed to send him as consul to Algiers. Bruce acceded to these proposals, and left England in the end of June 1762. He passed through France and Italy, and carried with him from the latter country an artist to assist him in his drawings. For his subsequent adventures, his travels into Abyssinia, and his discovery of the sources of the Nile, &c. we must refer to his published travels. He returned to his native country in 1773, and in 1776, he married a daughter of Thomas Dundas of Fingask, esq. by whom he had three children, two of whom, a son and daughter, are still living. After he settled at Kinnaird, his time was chiefly spent in managing his estate, in preparing his travels for the press, and other literary occupations; and he was preparing a second edition of his Travels, when death prevented the execution of his design. On Saturday, April 26, 1794, having entertained some company at Kinnaird, as he was going down stairs about eight o'clock in the evening, to hand a lady into a carriage, his foot slipt, and he fell from a considerable height. He was taken up in a state of insensibility, and expired early next morning.

Mr. Bruce's figure was above the common size; his limbs athletic, but well proportioned; his complexion sanguine; his countenance manly and good-tempered; and his manners easy and polite. The whole outward man was such as to announce a character well calculated to contend with the many difficulties and trying occasions, which so extraordinary a journey could not but have thrown in his way. His internal characters, the features of his understanding and disposition, seem in a great measure to have

corresponded with these outward lineaments. As a country gentleman, though not without a tincture of haughtiness, he exhibited the elegance of a man of fashion, and the hospitality of a Briton. His personal accomplishments fitted him, in a superior manner, for the undertakings in which he engaged. His constitution was robust, and he had inured himself to every kind of fatigue and exercise. In mental accomplishments he equalled, if not surpassed, the generality of travellers. His memory was excellent, and his understanding vigorous and well cultivated. He understood French, Italian, Spanish, and Portuguese, the two first of which he spoke and wrote with facility. Besides Greek and Latin, which he read well, though not critically, he knew the Hebrew, Chaldee, and Syriac; and, in the latter part of his life, compared several portions of the scriptures in those related dialects. He read and spoke with ease, Arabic, Ethiopic, and Amharic. Necessity made him acquainted with these last, and impressed them deeply on his mind. He had applied, during the greatest part of his life, to the study of astronomy, and other practical branches of mathematical learning.

The most defective part of his character, his biographer informs us, arose from his constitutional temper, which disposed him to be suspicious, and hasty in taking offence. His enmities therefore were sometimes capricious, though, in general, well-founded. His love of ancestry, and practice of telling his own exploits, though magnified into vices by the weakest of his enemies, scarcely deserve notice as imperfections, though they certainly were prominent features.—They contributed, however, in a great measure, to excite those animosities and that incredulity which for many years prevailed respecting the veracity of his narrative.

His "Travels," after many years of eager expectation on the part of the public, were published in 1790, at London, in 5 vols. 4to, under the title "Travels to discover the Source of the Nile, in the years 1768—1773." The reception they met with was exceeding flattering, yet numerous attacks were made on the author's character and veracity in the periodical journals, to which it is unnecessary now to refer *. It seems agreed that the general credit of the

* The late Dr. Lort formed a considerable collection of Memoranda, correspondence, scraps from the Journals and Newspapers, &c. for and against Bruce, which are now in the possession of the editor of this work, in consequence of a purchase at Mr. Gough's sale.

work has survived. We cannot perhaps quote a higher authority, than that of Dr. Vincent, who observes that "Bruce may have offended from the warmth of his temper; he may have been misled by aspiring to knowledge and science which he had not sufficiently examined; but his work throughout bears internal marks of veracity, in all instances where he was not deceived himself; and his observations were the best which a man, furnished with such instruments, and struggling for his life, could obtain." [1]

BRUCIOLI, (ANTHONY), a laborious Italian writer, was born at Florence towards the conclusion of the fifteenth century. Having meddled in 1522 in the plot formed by some Florentine citizens against cardinal Julius de Medicis, afterwards pope Clement VII. he was obliged to expatriate himself, and withdrew into France. The Medici being driven out of Florence in 1527, this revolution brought him back to his country, where the liberty with which he chose to speak against the monks and priests, raised a suspicion of his being attached to the opinions of Luther. He was put into prison, and would not have escaped an ignominious death but for the kind offices of his friends; who procured a mitigation of his punishment to an exile of two years. He then retired to Venice with his brothers, who were printers and booksellers, and employed their presses in printing the greater part of his works, of which the most known and the most in request is the whole Bible translated into Italian, with annotations and remarks, which was put by the papists in the number of heretical books of the first class; but the protestants held it in such high esteem that it passed through several editions. The most ample and the most scarce is that of Venice, 1546 and 1548, 3 vols. folio. Brucioli pretends to have made his translation from the Hebrew text: but the truth is, that, being but moderately versed in that language, he made use of the Latin version of Pagnini. His other works are, 1. Italian translations of the natural history of Pliny, and several pieces of Aristotle and Cicero. 2. Editions of Petrarch and Bocace, with notes. 3. "Dialogues," Venice, 1526, folio. The year of his death is not known; but it is certain that he was still alive in 1554. [2]

[1] Life of Bruce by Alexander Murray, F. A. S. E. 4to, 1808, a work of great interest and impartiality. [2] Dict. Hist.

BRUCKER (JOHN JAMES), the learned author of the "History of Philosophy," was a Lutheran clergyman, of whose life we have very few particulars. He was born Jan. 22, 1696, at Augsburgh, and educated at Jena, whence he returned to his native place, and in 1724, became rector of Kafbeueren. He was afterwards pastor of St. Ulric's church at Augsburgh, where he died in 1770. Among his works are, 1. "Tentamen introductionis in historiam doctrinæ de Ideis," Jena, 1719, 4to. 2. "Historia philosophica doctrinæ de Ideis," Augsburg, 1723, 8vo. 3. "De Vita et Scriptis Cl. Etringeri," ibid. 1724, 8vo. 4. "Otium Vindelicum, sive Meletematum Historico-philosophicorum Triga," ibid. 1721, 8vo. 5. "Historia Vitæ Adolphorum Occonum," Lips. 1734, 4to. 6. "Dissertatio Epistol. de Vita Hier. Wolfii," ibid. 1739, 4to. 7. "De Hoeschelii Meritis in Rem Literariam," ibid. 1739, 4to. 8. "Institutiones Historiæ Philosophicæ," ibid. 1727, 8vo, and 1756, 4to. But the most important work, to which he owes his chief reputation, is his "Historia Critica Philosophiæ," published at Leipsic between the years 1742 and 1744, in four large volumes 4to; and reprinted at the same place in 1767, with large improvements and additions, in 6 vols. 4to. This was the fruit of nearly fifty years labour, and has received the general suffrage of the learned, as being the most comprehensive, methodical, and impartial history of philosophy hitherto written. He traces the progress of philosophy through three periods, the ancient, the middle, and the modern; in the first he surveys the state of philosophy in the ancient world, prior to the establishment of the Grecian states, and in the several sects of Grecian philosophers. In the second, he exhibits the various forms under which it appeared, during the course of twelve hundred years, among the Romans, the Orientalists, the Jews, the Saracens, and the Christians. In the third, he relates the attempts, whether successful or unsuccessful, which have been made since the revival of letters, to restore, or improve upon, ancient philosophy, or to introduce new methods of philosophizing. It is both a history of doctrines and of men. As a history of doctrines, it lays open the origin of opinions, the changes which they have undergone, the distinct characters of different systems, and the leading points in which they agree or differ. As a history of men, it relates the principal incidents in the lives of the more eminent

philosophers, remarks those circumstances in their character or situation which may be supposed to have influenced their opinions, takes notice of their followers and opponents, and describes the origin, progress, and decline of their respective sects. To this part of his work every collector of biography must own his obligations. A very judicious and satisfactory abridgement of this work was published in 1791, 2 vols. 4to, by the late Dr. Enfield.[1]

BRUCKMAN (FRANCIS ERNEST), a German physician and botanist, was born at Marienshal, near Helmstadt, Dec. 17, 1697, and having completed his studies, was created doctor in medicine there, in the year 1721. As his taste inclined him to botany, he travelled over Bohemia, Austria, and a great part of Germany, examining and collecting plants indigenous to those countries, and other natural productions. In return for his communications to the Academia Nat. Curios. and of Berlin, he was made corresponding member of those societies. Having finished his travels, he settled at Brunswick, where he died March 21st, 1753. When young, and before he had taken the degree of doctor, he published: 1. "Specimen Botanicum, exhibens fungos subterraneos, vulgo tubera terræ dictos," Helmst. 1720, 4to, with engravings. 2. "Opuscula Medico botanica," Brunswick, 1727, 4to. In this he treats of the medical qualities of various vegetable productions, among others, of coffee, the use of which he condemns. 3. "Epistolæ Itinerariæ," containing his observations on vegetable and other natural productions, collected during his travels, in which we find a great body of useful information. 4. "Historia naturalis τῆς Ἀσβεστου ejusque preparatorum chartæ lini lintei et ellychniorum incombustibilium," Brunsw. 1727, 4to. In this he has discovered that the asbestos is susceptible of printing, and he had four copies of the work printed on this species of incombustible paper. 5. "Magnalia Dei in locis subterraneis," a description of all the mines and mineralogical productions in every part of the world, Brunswick, and Wolfenbuttel, 1727, and 1730, 2 vols. fol.[2]

BRUCKNER (JOHN), a Lutheran divine, settled in England, was born in the small island of Cadsand, near the Belgic frontier, Dec. 31, 1726, and was educated with a view to the theological profession, chiefly at the

[1] Dict. Hist.—Saxii Onomast. [2] Dict. Hist.—Rees's Cyclopædia.

university of Franeker, whence he passed to Leyden. There he obtained a pastorship, and profited by the society of Hemsterhuis, of Valkenäer, and especially of the elder Schultens. His literary acquirements were eminent; he read the Hebrew and the Greek; he composed correctly; and has preached with applause in four languages, Latin, Dutch, French, and English. In 1752, Mr. Columbine, of a French refugee family, which had contributed to found, and habitually attended, the Walloon church at Norwich, was intrusted by that congregation, when he was on a journey into Holland, to seek out a fit successor to their late pastor, Mr. Valloton, and applied, after due inquiry, to Mr. Bruckner, who accepted the invitation, and early in 1753 settled as French preacher at Norwich, where he officiated during fifty-one years, with undiminished approbation. About the year 1766, Mr. Bruckner succeeded also to Dr. Van Sarn, as minister of the Dutch church, of which the duties gradually became rather nominal than real, in proportion as the Dutch families died off, and as the cultivation of their language was neglected by the trading world for the French. The French tongue Mr. Bruckner was assiduous to diffuse, and gave public and private lessons of it for many years. His income was now convenient and progressive. He kept a horse and a pointer, for he took great pleasure in shooting. He drew occasionally, and has left a good portrait of his favourite dog. He cultivated music, and practised much on the organ. In 1767 was printed at Leyden his "Théorie du Systême Animal," in the seventh and tenth chapters of which there is much anticipation of the sentiments lately evolved in the writings of Mr. Malthus. This work was well translated into English, under the title "A Philosophical Survey of the Animal Creation," published for Johnson and Payne in 1768. Mr. Bruckner was married in 1782, to Miss Cooper, of Guist, formerly his pupil. In 1790, he published under the name Cassander, from his birth-place, those "Criticisms on the Diversions of Purley," which attracted some hostile flashes from Mr. Horne Tooke, in his subsequent quarto edition. This pamphlet displays a profound and extensive knowledge of the various Gothic dialects, and states that the same theory of prepositions and conjunctions, so convincingly applied in the "*Epea pteroenta*" to the northern languages, had also been taught concerning the Hebrew and other dead languages by

Schultens. Mr. Wakefield's pamphlet against Social Worship drew from Mr. Bruckner, in 1792, a learned reply. In the preface to these "Thoughts on Public Worship," hopes are given of a continuation still desiderated by the friends of religion. Mr. Bruckner began a didactic poem in French verse, which had for its object to popularize in another form, the principles laid down in his Theory of the Animal System. A gradual failure rather of spirits than of health, seems often to have suspended or delayed the enterprise; to have brought on a restless and fastidious vigilance; and to have prepared that termination of his life, which took place on the morning of Saturday, May 12, 1804. He was buried, according to his own desire, at Guist, near the kindred of his respected widow. His society was courted to the last, as his conversation was always distinguished for good sense, for argument, and for humour. He was beloved for his attentions and affability; esteemed for his probity and prudence; and admired for his understanding and learning.[1]

BRUEGHEL or BREUGHEL (PETER), called Old Brueghel, to distinguish him from his son, was the first of a family of eminent artists. He was born at Brueghel, a village near Breda, in 1510, and acquired the first principles of his art from Peter Cock, or Koeck-van-Aelst, whose daughter he married. He afterwards travelled in France and Italy; studied nature, amidst the mountains of Tyrol, and the scenery of the Alps; and availed himself of the works of the greatest masters in Italy. On his return from Italy, he resided for some time at Antwerp, and from thence he removed to Brussels. Whilst he was employed by the magistrates of this city, in taking views of the canal which falls into the Scheldt, he sickened, and died in 1570; after having caused to be burned in his presence, all his licentious and satirical designs. He chiefly excelled in landscapes, and droll subjects, resembling those of Jerom Bosche; and he was particularly fond of representing the marches of armies, robberies, skirmishes, sports, dances, weddings, and drunken quarrels; and in order to acquire greater skill and accuracy in this kind of representations, he often assumed the habit of a peasant, and joined the meaner boors at their feasts and amusements. His figures were correct, and their dra-

[1] Gent. Mag. 1804.

peries well chosen; the heads and hands were touched with spirit; and his expression, though not elegant, was true. Sir Joshua Reynolds says, that "he was totally ignorant of all the mechanical art of making a picture;" but there is in his "Slaughter of the Innocents" (which sir Joshua saw in his travels), a great quantity of thinking, a representation of variety of distress, enough for twenty modern pictures. His principal performance is in the emperor's collection at Vienna, which is the "Representation of the building of the tower of Babel, by Nimrod." Several of his paintings are in the cabinets of the emperor and elector palatine, and dispersed through various parts of Europe. For his amusement he engraved some few landscapes and grotesque subjects.[1]

BRUEGHEL (PETER), the younger, and sometimes called "Hellish Brueghel" from the nature of his subjects, was the son of the preceding artist, born at Brussels, and became the disciple of Gelles Coningsloo. His compositions rather excite disgust than satisfaction; and his human figures, though freely pencilled, and not ill coloured, are not much more elegant than those of the infernal kind. In his historical subjects he generally introduced witches and devils; such as Orpheus charming Pluto and Proserpine to procure the deliverance of Eurydice, surrounded with horrible forms and appearances; Saul and the Witch of Endor; or St. Anthony's temptations. He is also enumerated by Strutt among the engravers. He died 1642.[2]

BRUEGHEL (JOHN), known, from his favourite dress, by the name of Velvet Brueghel, or Feuweeler, was the son of Peter Brueghel the old, and consequently brother to the preceding. He was born at Brussels, in 1560, and was instructed, probably by his father, and by other artists; but, whoever were his instructors, he acquired an eminence in every art of painting, in colouring, in design, and in pencilling, far superior to that of his father, and of all his contemporaries in his style. He began with painting flowers and fruit, which he executed with admirable skill; and then proceeded to landscapes, sea-ports, and markets, in which he introduced a number of small figures, surprisingly exact and correctly drawn. At Cologne, where

[1] Pilkington.—Strutt.—Argenville, vol. III.—Descamps.—Sir J. Reynolds's Works, vol. II. p. 408. [2] Pilkington.—Strutt.—Argenville

he resided for some time, he gained an extraordinary reputation; and his pictures were well known and admired in Italy, in which country he spent some time. He died, according to the most probable accounts, in 1625. That the industry of this artist must have been singular, sufficiently appears from the number and variety of his pictures, and the exquisite neatness and delicacy of their execution. It has been lamented, however, by connoisseurs, that his distances are overcharged with a bluish tinge. Brueghel often decorated the pictures of his friends with small figures, thus greatly enhancing their value; he was employed in painting flowers, fruits, animals, and landscape scenery, in the pieces of history-paintings; and in this way Rubens made occasional use of his pencil. He sometimes joined this master in larger works, which have been much admired; and particularly in a "Vertumnus and Pomona," a picture three feet high and four broad, highly commended by Houbraken, and sold at Amsterdam for above 280*l.* sterling; and "a Terrestrial Paradise," painted for Charles I. king of England. In the gallery of the archiepiscopal palace at Milan, there is an admirable landscape of Brueghel, representing a desert, in which Giovanna Battista Crespi painted the figure of St. Jerom; and among a great number preserved in the Ambrosian library in that city, there is an oval picture of the Virgin, painted by Rubens, which is encompassed by a garland of flowers admirably executed by Brueghel. Most considerable cabinets possess specimens of the art of this master. Some small engravings of landscapes, &c. are also ascribed to Brueghel.[1]

BRUEYS (DAVID AUGUSTIN), a French writer of a singular character for versatility, was born at Aix, in 1640, and trained in the reformed religion, in defence of which he published some controversial pieces, particularly against Bossuet's "Exposition de la Foi," or Exposition of the faith; but the prelate, instead of answering, converted him. Brueys, become catholic, combated with the Protestant ministers, with Jurieu, Lenfant, and La Roche; but his airy spirit not rightly accommodating itself to serious works, he quitted theology for the theatre. He composed, jointly with Palaprat, his intimate friend, several comedies full of wit and gaiety. We have also of this writer a pro-

[1] Pilkington.—Strutt.—Argenville.

saic paraphrase or commentary on Horace's art of poetry. In his latter years he became again a controversial writer, and, as his countrymen say, imitated Bellarmine and Moliere by turns. He died at Montpellier in 1723, aged eighty-three; and all his dramatic pieces were collected, 1735, in 3 vols. 12mo. His comedies have some merit, but his tragedies and other works are deservedly sunk into oblivion.[1]

BRUHIER (JOHN JAMES D'ABLAINCOURT), a French physician, was born at Beauvais about the end of the seventeenth century, and after studying medicine, acquired considerable reputation by his practice and his writings. He also arrived at the honour of being royal censor of the college, and a member of the academy of Angers. He died in 1756, after having written or edited some works of merit in his profession: 1. "Observations sur le manuel des Accouchments," Paris, 1733, 4to, a translation from Daventer. 2. "La Medicine Raisonnée," from Hoffman, ibid. 1739, 9 vols. 12mo. 3. "Caprices d'imagination, ou Lettres sur differens sujets," ibid. 1746, in which he appears as a physician, metaphysician, moralist, and critic. 4. "Memoires pour servir a la vie de M. Silva," ibid. 1744, 8vo. 5. "Traité des Fievres," from Hoffman, ibid. 1746, 3 vols. 12mo. 6. "La Politique du Medicin," from the same, ibid. 1751, 12mo. 7. "Traité des Alimens," by Lemery, ibid. 1755, 2 vols. 12mo. 8. "Dissertations sur l'incertitude des signes de la mort, et l'abus des enterremens et embaumemens precipités," ibid. 1742, often reprinted, and translated into many European languages. This is the most useful of all his works, and has been the means of saving many lives. He wrote also some papers in the Journal des Savans.[2]

BRUIN, or BRUYN (JOHN DE), professor of natural philosophy and mathematics at Utrecht, was born at Gorcum in 1620. He went through a course of philosophy at Leyden; and then pursued his studies at Bois-le-duc, where he was very much esteemed by Samuel des Marets, who taught philosophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematics, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made professor at Utrecht; and because the professors had agreed among

[1] Dict Hist.—Moreri. [2] Dict. Hist.

themselves that every one might teach at home such a part of philosophy as he should think fit, de Bruin, not contented with teaching what his public professorship required, made also dissections, and explained Grotius's book "De jure belli et pacis." He had uncommon skill in dissecting animals, and was a great lover of experiments. He made also observations in astronomy. He published dissertations "De vi altrice," "De corporum gravitate et levitate," "De cognitione Dei naturali," "De lucis causa et origine," &c. He had a dispute with Isaac Vossius, to whom he wrote a letter, printed at Amsterdam in 1663; wherein he cites Vossius's book De natura et proprietate lucis, and strenuously maintains the hypothesis of Descartes. He wrote also an apology for the Cartesian philosophy against a divine, named Vogelsang. In 1655, he married the daughter of a merchant of Utrecht, sister to the wife of Daniel Elzevir, the famous bookseller of Amsterdam, by whom he had two children who lived but a few days. He died in 1675, and his funeral oration was pronounced by Grævius. [1]

BRUMOY (PETER), a celebrated French writer, was born at Rouen, Aug. 26, 1688, and commenced his noviciate among the Jesuits of Paris, Sept. 8, 1704. In 1706, he began his philosophical course in the royal college, and in 1708 was sent to Caen to complete his studies that he might take orders Some of his pieces are dated from that city in 1710 and 1712, and one from Bourges in 1719. He appears indeed to have passed several years in the country, where he taught rhetoric. In 1713, he returned to Paris to study theology, and in 1722 he was again at Paris, where he took the vows in the society of Jesuits, and was intrusted with the education of the prince of Talmont. About the same time he assisted in the "Memoirs of the Arts and Sciences," and continued his labours in that journal until 1729, when he was obliged to leave Paris for some time for having assisted in publishing father Margat's History of Tamerlane, which it appears had given offence. His absence, however, was not long, and on his return, or soon after, he was employed in continuing the "History of the Gallican church," of which six volumes had been published by fathers Longueval and Fontenay. In 1725, he was appointed professor of mathematics, and

[1] Gen. Dict.—Moreri in Bruyn.

filled that chair for six years with much reputation. It was probably in this situation that he read his lecture, on the "use of mathematical knowledge in polite literature," now printed in the second volume of his works, nor did his various public employments prevent his publishing many other works, which were well received by the public. In 1722 he published, but without his name, his "Morale Chretienne," Paris, a small volume, of which four editions were soon bought up. In 1723, he also published the first of his three letters, entitled "Examen du poema (de M. Racine) sur la grace," 8vo, and in 1724, "La vie de l'imperatrice Eleonore," taken from that by father Ceva; the same year, "Abregé des vertus de sœur Jeanne Silenie de la Motte des Goutes," Moulins, 12mo; and a new edition of father Mourgues "Traité de la Poesie Francoise," with many additions, 12mo. But the work which contributed most to his reputation was his "Greek Theatre," entitled "Theatre des Grecs, contenant des traductions et analyses des tragedies Grecques, des discours et des remarques concernant la theatre Grec, &c." 1730, 3 vols. 4to, and often reprinted in 12mo, in France and Holland. This useful work, not now in such high reputation as formerly, is yet well known in this country by the translation published by Mrs. Charlotte Lennox in 1760, 3 vols. 4to; to which the earl of Corke and Orrery contributed a general preface, and translated the three preliminary discourses: Dr. Sharpe, Dr. Grainger, and Mr. Bourryau translated some other parts, and Dr. Johnson contributed a dissertation on the Greek comedy, and the general conclusion of the work, which, in this translation, is certainly highly polished and improved. "Brumoy," says Dr. Warton, "has displayed the excellencies of the Greek tragedy in a judicious and comprehensive manner. His translations are faithful and elegant; and the analysis of those plays, which on account of some circumstances in ancient manners would shock the readers of this age, and would not therefore bear an entire version, is perspicuous and full. Of all the French critics, he and the judicious Fenelon have had the justice to confess, or perhaps the penetration to perceive, in what instances Corneille and Racine have falsified and modernized the characters, and overloaded with unnecessary intrigues the simple plots of the ancients."

Brumoy was also employed in completing the history of

the "Revolutions of Spain," left unfinished by father Orleans. This was published in 1734 in 3 vols. 4to, of which about a half belongs to our author. He was next requested by the booksellers to collect his own miscellaneous pieces, in prose and verse, and published 4 vols. 12mo, in 1741. Some of his poetry is in Latin, with translations, and we find here some dramatic pieces. He was also the editor of various editions of works at the request of the booksellers. He was employed on the continuation of the "History of the Gallican church," when he was seized with a paralytic stroke, which proved fatal April 17, 1742.[1]

BRUN (CHARLES LE), an illustrious French painter, was of Scottish extraction, and born in 1619. His father was a statuary by profession. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle so well, that it still passes for a fine piece. His father being employed in the gardens at Seguier, and having brought his son along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly surprised at young Le Brun's amazing proficiency. He was afterwards sent to Fontainbleau, to take copies of some of Raphael's pieces. The chancellor sent him next to Italy, and supported him there for six years. Le Brun, on his return, met with the celebrated Poussin, by whose conversation he greatly improved himself in his art, and contracted a friendship with him which lasted as long as their lives. Cardinal Mazarin, a good judge of painting, took great notice of Le Brun, and often sat by him while he was at work. A painting of St. Stephen, which he finished in 1651, raised his reputation to the highest pitch. Soon after this, the king, upon the representation of M. Colbert, made him his first painter, and conferred on him the order of St. Michael. His majesty employed two hours every day in looking over him, whilst he was painting the family of Darius at Fontainbleau. About 1662, he began his five large pieces of the history of Alexander the Great, in which he is said to have set the actions of that conqueror in a more glorious light than Quintus Curtius in his history. He procured several advantages for the royal academy of painting and sculpture

[1] Moreri.—Dict. Hist.—Memoirs des Trevoux for 1742.

at Paris, and formed the plan of another for the students of his own nation at Rome. There was scarce any thing done for the advancement of the fine arts in which he was not consulted. It was through the interest of M. Colbert that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handsome house, with a genteel salary assigned to him. He was also made director and chancellor of the royal academy, and shewed the greatest zeal to encourage the fine arts in France. He possessed in a great degree that enthusiasm which animates the efforts, and increases the raptures of the artist. Some one said before him of his fine picture of the Magdalen, "that the contrite penitent was really weeping."—"That," said he, "is perhaps all that you can see; I hear her sigh." He was endowed with a vast inventive genius, which extended itself to arts of every kind. He was well acquainted with the history and manners of all nations. Besides his extraordinary talents, his behaviour was so genteel, and his address so pleasing, that he attracted the regard and affection of the whole court of France: where, by the places and pensions conferred on him by the king, he made a very considerable figure. He died at his house in the Gobelins in 1690, leaving a wife, but no children. He was author of a curious treatise of "Physiognomy;" and of another of the "Characters of the Passions."

The paintings which gained him greatest reputation were, besides what we have already mentioned, those which he finished at Fontainbleau, the great stair-case at Versailles, but especially the grand gallery there, which was the last of his works, and is said to have taken him up fourteen years. A more particular account of these, and a general character of his other performances, may be found in the writings of his countrymen, who have been very lavish in his praises, and very full in their accounts of his works.[1]

BRUN (JOHN BAPTISTE LE), known also by the name of DESMARETTES, a learned Frenchman, who died at Orleans in 1731, advanced in age, was author or editor of many pieces of ecclesiastical history, lives of the saints, &c. but deserves notice chiefly for being the editor of an excellent edition of Lactantius, collated with valuable ma-

[1] Argenville.—Pilkington.—Strutt.—Perault's Hommes Illustres.

nuscripts, and enriched with learned notes, which was published in 1748, 2 vols. 4to, by Lenglet du Fresnoy.[1]

BRUN (LAWRENCE LE), a French Jesuit, was born at Nantes in 1607, and died at Paris Sept. 1, 1663. He wrote many pieces of Latin poetry. The principal are, 1. "The Ignatiad," in xii books: the subject is the pilgrimage of St. Ignatius to Jerusalem. This poem forms a part of his "Virgilius Christianus;" in which he has imitated, with more piety than taste, the eclogues, the georgics, and the Æneid. His "Ovidius Christianus" is in the same strain: the Heroic Epistles are changed into pastoral letters, the Tristibus into holy lamentations, and the Metamorphoses into stories of converted penitents. Father Le Brun also wrote "Eloquentia Poetica," Paris, 1655, 4to, a treatise in Latin on the precepts of the art of poetry, supported on examples drawn from the best authors. At the end is a treatise on poetical common-places, which may be of service to young versifiers.[2]

BRUN (PETER LE), a French priest of the oratory, who made considerable approaches to liberality and good sense in his writings, was born at Brignolle, in the diocese of Aix in Provence, in 1661, and became celebrated for his knowledge of ecclesiastical history and antiquities; on which subjects he lectured in the seminary of St. Magloire, at Paris, for thirteen years. His first publication appears to have been against the illusion of the divining rod; "Lettres pour prouver l'illusion des philosophes sur la baguette," Paris, 1693, reprinted in 1702, with many additions, under the title of "Histoire critique des pratiques superstitieuses, &c." Of this there was a new edition in 3 vols. 12mo, 1732, with a life of the author by M. Bellon, his nephew, and in 1737 the abbe Granet printed a collection of pieces intended as a fourth volume. He also wrote against the theatre, as an amusement improper for Christians; but his more elaborate work was that on "Liturgies," published in 4 vols. 8vo, containing a history of liturgies, prayers, ceremonies, &c. including those of the church of England. This, owing to some liberal opinions, involved him in a controversy, in which he defended himself with great ability, but before the contest was over he died, Jan. 6, 1729.[3]

[1] Moreri.—Dict. Hist.

[2] Moreri.—Morhoff Polyhistor.—Baillet Jugemens des Savans.—Saxii Onomast.

[3] Moreri.—Dict. Hist.

BRUNCK (RICHARD FRANCIS FREDERICK), a celebrated Greek scholar and critic, a member of the inscriptions and belles lettres, and of the institute, was born at Strasburgh, Dec. 30, 1729, and died in that city June 12, 1803. Of his history no detailed account has yet appeared in this country, as far as we have been able to learn. We are only told that he was first educated in the college of Louis le Grand at Paris, and that having afterwards engaged in the civil administration of affairs, he had long neglected the cultivation of letters, when, in the course of the campaigns in Hanover, he happened to lodge at Giessen, in the house of a professor of the university. With him he read several Latin and Greek authors, and was soon inspired with a great predilection for the latter language; but the most remarkable particular is, that some time before his death he lost on a sudden all taste for the critical and classical pursuits which he had followed so eagerly and successfully for upwards of half a century, and this without any visible decay of his powers either intellectual or physical. Yet, such was the change, that he totally abandoned all study of his favourite Greek, and could not be prevailed upon to cast even a glance on any of his favourite authors, nor did he appear to take the smallest interest in the discovery of a manuscript of Aristophanes, which happened to confirm the greater part of his notes and conjectures on that author, a circumstance, which, at any other period of his life, would have excited his warmest enthusiasm. The works for which the learned world is indebted to his pen are, 1. "Analecta veterum Poetarum Græcorum," Strasburgh, 1772-1776, 3 vols 8vo, reprinted 1785. There is also a quarto edition. 2. "Anacreontis Carmina," ibid. 1778, 12mo, and 1786, beautiful and accurate editions. 3. "Æschyli Tragœdiæ, Prometheus, Persæ, Septem ad Thebas: Sophoclis Antigone: Euripidis Medea," ibid. 1779, 8vo. 4. "Sophoclis Electra, et Euripidis Andromache," ibid. 1779, 8vo. 5. "Sophoclis Oedipus Tyrannus, et Euripidis Orestes," ibid. 1779, 8vo. 6. "Euripidis Tragediæ quatuor, Hecuba, Phœnissæ, Hyppolytus et Bacchæ," ibid. 1780, 8vo, with illustrations from a Parisian MS. an excellent edition. 7. "Apollonii Rhodii Argonautica," ibid. 1780, 8vo, the notes and emendations more valuable than those of any preceding author, but Brunck is accused of employing conjecture rather too freely. 8. "Aristophanis Comœdiæ in Latinum Sermonem conversæ," ibid. 1781,

3 vols. 9. "Aristophanis Comœdiæ ex optimis exemplaribus emendatæ," ibid. 1783, 8vo, and 4to, containing the preceding Latin translation and notes and emendations, one of the best editions of Aristophanes. 10. "Gnomici Poetæ Græci," ibid. 1784, 8vo. 11. "Virgilius," ibid. 1785, 8vo. 12. "Sophoclis quæ extant omnia, cum veterum Grammaticorum scholiis," ibid. 1786, 4to, 2 vols. and 3 vols. 8vo, 1786—9, an edition of acknowledged superiority and value. 13. "Plautus," Bipont. 1788, 2 vols. 8vo. 14. "Terentius," 1787, from the press of Dannbach, but Mr. Dibdin mentions a Basil edition of 1797, said to have been superintended by Brunck, and printed in the same manner with his Virgil of 1789. Brunck's enthusiastic admiration of the authors he edited was such, that he conceived their writings to have been originally immaculate, and therefore attributed to the copyists whatever errors he discovered. He is, as we have noticed, accused of taking some bold freedoms in the restoration of what he conceived defective, but he was more remarkable for this in the notes which he wrote on the margins of his books, and the manuscript copies of some Greek poets which he left behind him. Of Apollonius Rhodius only he wrote out five copies.[1]

BRUNELLESCHI, or BRUNELLESCO (PHILIP), an eminent Italian architect, was born at Florence in 1377. His father was a notary, and his son for some time was apprenticed to a goldsmith, but afterwards discovered a turn for geometry, in which he was instructed by Paul Toscanelli. A journey which he happened to take to Rome gave him a taste for architecture, which he improved by the study of the edifices in that city, and had a very early opportunity of trying his skill. A dome was wanted for the church of St. Maria del Fiore at Florence; the ablest architects had been requested to send in their plans, and that of Brunelleschi was adopted, and carried into execution with an effect which astonished Michael Angelo himself. He was next employed by Cosmo the Great in building the abbey of Fesoli, and was afterwards solicited for the plan of a palace for Cosmo. Brunelleschi accordingly gave in a design of great magnificence, but Cosmo thought proper to prefer one more suited to the prudent economy which was then necessary for him, and Brunelleschi was so irritated that he destroyed his design.

[1] Dict. Hist.—Saxii Onomast. vol. VIII.—Dibdin's Classics.

Brunelleschi afterwards built the Pitti palace, in part, and the church of St. Lorenzo in Florence almost entirely. He also gave some designs in military architecture. He is said to have been the first who attempted to restore the Grecian orders of architecture, and under his control this branch of the art attained a degree of perfection which it had not known from the time of the ancients. Brunelleschi died in 1446, greatly lamented, and was interred with sumptuous funeral honours, and Cosmo erected a monument to his memory. He is said to have employed his leisure hours in cultivating Italian poetry, and some of his burlesque verses have been printed along with those of Burchiello: there is a separate poem, "Geta e Birria," ascribed to him and to Domenico dal Prato, Venice, 1516, 8vo, but this seems doubtful. It is more certain that he wrote architectural descriptions of all his works, some of which are, or lately were, in Cosmo's palace at Florence, now the residence of the noble family of Riccardi. [1]

BRUNETTO. See LATINI.

BRUNI, or ARETINE (LEONARD), a very eminent scholar and historian, derived his name of Aretine, or Aretino, from Arezzo, in which city he was born in the year 1370, of parents sufficiently wealthy to bestow on him a good education. In his early youth he was incited to a love of letters by an extraordinary accident. A body of French troops, who were marching to Naples to assist Louis of Anjou in maintaining his claim to the sovereignty of that kingdom, at the solicitation of the partizans of a faction which had been banished from Arezzo, made an unexpected attack upon that city; and, after committing a great slaughter, carried away many of the inhabitants into captivity; and, among the rest, the family of Bruni. Leonardo being confined in a chamber in which hung a portrait of Petrarch, by daily contemplating the lineaments of that illustrious scholar, conceived so strong a desire to signalize himself by literary acquirements, that immediately upon his enlargement he repaired to Florence, where he prosecuted his studies with unremitting diligence, under the direction of John of Ravenna, and Manuel Chrysoloras. During his residence at Florence, he contracted a strict intimacy with the celebrated Poggio Bracciolini, and the latter being afterwards informed by Leonardo that he wished to procure a presentation to some place of honour

[1] Dict. Hist.—Argenville.—Roscoe's Lorenzo.

or emolument in the Roman chancery, took every opportunity of recommending him. In consequence of this, pope Innocent VII. invited him to Rome, where he arrived March 24, 1405, but was at first disappointed in his hopes, the place at which he aspired being intended for another candidate, Jacopo d'Angelo. Fortunately, however, the pope having received certain letters from the duke of Berry, determined to assign to each of the competitors the task of drawing up an answer to them, and the compositions being compared, the prize was unanimously adjudged to Leonardo, who was instantly advanced to the dignity of apostolic secretary, and by this victory considerably increased his reputation, as his competitor was a man of very considerable talents. (See ANGELO, JAMES.) In 1410 Leonardo was elected chancellor of the city of Florence, but finding it attended with more labour than profit, resigned it in 1411, and entered into the service of pope John XXII. and soon after went to Arezzo, where he married a young lady of considerable distinction in that city. He was thought by his contemporaries rather too attentive to the minutiæ of economy, and having married a lady who loved dress and ornaments, was somewhat disappointed. In a letter to his friend Poggio, after giving an account of his marriage expences, he adds, "In short, I have in one night consummated my marriage, and consumed my patrimony." In 1415 he accompanied pope John XXIII. to the council of Constance, and this pope having been there deposed, Leonardo returned to Florence, where he was chosen secretary to the republic, and was employed in several political affairs of importance. He died in the beginning of 1444, and was interred with the most solemn magnificence in the church of Santa Croce, with the following inscription, which is still legible, but not worthy of the object:

Postquam Leonardus e vitâ migravit,
Historia luget, Eloquentia muta est.
Ferturque Musas tum Græcas tum Latinas
Lacrimas tenere non potuisse.

Leonardo Bruni was not only one of the most learned men of his age, but one of the most amiable in character and manners, nor was his fame confined to Italy. The learned of France and Spain travelled to Florence to have the honour of seeing him, and it is said that a Spaniard who was ordered by the king to pay him a visit, knelt down in his presence, and could with difficulty be per-

suaded to quit that humble and admiring posture. These honours, however, excited no pride in Leonardo. The only failing of which he has been accused is that of avarice; but, as one of his biographers remarks, that name is sometimes given to prudence and economy. His friendships were lasting and sincere, and he was never known to resent ill-usage with much asperity, unless in the case of Niccolo Niccoli, who appears to have given him sufficient provocation. The case, indeed, on the part of Niccoli appears abundantly ridiculous; a termagant mistress whom he kept had been publicly disgraced, and Niccoli expected that his friends should condole with him on the occasion. Leonardo staid away, for which Niccoli reproached him, and when Leonardo offered him such advice as morality as well as friendship dictated, irritated Leonardo by his reiterated reproaches and insulting language. The consequence was a satire Leonardo wrote, a manuscript copy of which is in the catalogue, although not now in the library, of New college, Oxford. The title of it was "Leonardi Florentini oratio in nebulonem maledicum." It appears by Mehus's catalogue of his works to be in the Laurentian library. Poggio, however, at last succeeded in reconciling the parties.

If, according to some, Leonardo was occasionally impatient in his temper, and too apt to take offence, his late biographer has given an anecdote which shews that he had the good sense to be soon convinced of his error, and the ingenuousness of spirit to confess it. Having engaged in a literary discussion with Gianozzo Manetti, he was so exasperated by observing that the bye-standers thought him worsted in argument, that he vented his spleen in outrageous expressions against his antagonist. On the following morning, however, by break of day, he went to the house of Gianozzo, who expressed his surprize that a person of Leonardo's dignity should condescend to honour him so far as to pay him an unsolicited visit. On this, Leonardo requested that Gianozzo would favour him with a private conference, and thus apologized for the warmth of his temper: "Yesterday I did you great injustice; but I soon began to suffer punishment for my offence, for I have not closed my eyes during the whole night, and I could not rest till I had made to you a confession of my fault." Mr. Shepherd justly observes, that the man who by the voluntary acknowledgment of an error could thus

frankly throw himself upon the generosity of one whom he had offended, must have possessed in his own mind a fund of probity and honour. The failings of Leonardo were indeed amply counterbalanced by his strict integrity, his guarded temperance, his faithful discharge of his public duties, and his zeal in the cause of literature.

His works are, 1. "Historiarum Florentini populi, lib. duodecim," Strasburgh, 1610, fol. The Italian translation by Acciajolo was printed at Venice, 1473, 1560, and 1561, and at Florence, 1492. 2. "Leonardi Aretini de Temporibus suis Libri duo," fol. Venice, 1475 and 1485, &c. 3. "De Bello Italico adversus Gothos gesto Libri quatuor," founded upon the Greek history of Procopius, Foligno, 1470, and often reprinted. 4. "De Bello Punico Libri tres," Brix. 1498, &c. 5. "Commentarium Rerum Græcarum," Leyden, 1539, &c. 6. "Isagogicon moralis disciplinæ ad Galeotum Ricasolanum." This work also bears the title of "Dialogus de moribus, &c." and under the title of "Aristoteles de moribus ad Eudemum Latine Leon. Aretino interprete," was printed at Louvain, 1475, &c. 7. "Ad Petrum Histrium dialogorum Libri," Basil, 1536, and Paris, 1642. 8. "De Studiis et Literis ad illustrem Dominum Baptistam de Malatestis," Strasburgh, 1521, &c. 9. "Laudatio Joan. Strozzæ," in Baluzzi's Miscellanies. 10. "Imperatoris Heliogabali oratio protreptica," published by Aldus Manutius in his "Hist. Augustæ Scriptores Minores." 11. "Oratio in Hypocritas," printed in the Fasciculus of Ortuinus Gratius, Cologn, 1535, Leyden, 1679, and London, 1691. 12. "La vita di Dante e i costumi e studj di Petrarca." The life of Petrarch was edited by Phil. Tomasinus in his "Petrarca Redivivus," Padua, 1650, and was reprinted with the life of Dante, 1671. 13. "Magni Basilii Liber in Latinum translatus," Brix. 1485, &c. 14. Seven of Plutarch's Lives translated from the Greek, Basil, 1542. 15. "Apologia Socratis," Bonon. 1502. 15. "Aristotelis Ethicorum Libri decem," Paris, 1504 and 1510, &c. 16. "Aristotelis Politicorum, libri octo." Venice, 1504, &c. 17. "Oeconomicorum Aristotelis Libri duo," Basil, 1538. 18. "Oratio Æschinis in Ctesiphontem," Basil, 1528, 1540. 19. "Oratio Demosthenis contra Æschinem," ibid. 1528. 20. "De crudeli amoris exitu Guisguardi, &c." a translation of one of Boccaccio's tales, Turon. 1467, printed also in the works of Pius II. 21. "Epistolarum Libri VIII." 1472, fol. often

reprinted. 22. "Canzone morale di Messer Lionardo," printed in the third volume of Crescembini's Italian poetry. The numerous editions through which many of his works passed afford a sufficient indication of the esteem in which they were held by the learned of the fifteenth and sixteenth centuries.[1]

BRUNNE (ROBERT DE), or ROBERT MANNYNG, the first English poet who occurs in the fourteenth century, was born probably before 1270, as he was received into the order of black canons at Brunne, about 1288. Malton appears to have been his birth-place, but what Malton is doubtful. He was, as far as can be discovered, merely a translator. His first work, says Warton, was a metrical paraphrase of a French book, written by Robert Grosthead, bishop of Lincoln, called "Manuel Pecche" (Manuel des Péchés), being a treatise on the decalogue, and on the seven deadly sins, which are illustrated with many legendary stories. It was never printed, but is preserved in the Bodleian library, MSS. No. 415, and in the Harleian MSS. No. 1701. His second and more important work is a metrical chronicle of England, in two parts, the former of which (from Æneas to the death of Cadwallader) is translated from Wace's "Brut d'Angleterre," and the latter (from Cadwallader to the end of the reign of Edward I.) from a French chronicle written by Peter de Langtoft, an Augustine canon of Bridlington in Yorkshire, who is supposed to have died in the reign of Edward II. and was therefore contemporary with his translator. Hearne has edited Robert de Brunne, but has suppressed the whole of his translation from Wace, excepting the prologue, and a few extracts which he found necessary to illustrate his glossary. Mr. Ellis, to whom we are indebted for this article, has given some specimens of de Brunne's work.[2]

BRUNNER (JOHN CONRAD), a Swiss physician and anatomist of eminence, was born at Diessenhofen, the 16th of January, 1653. After passing through the usual school education, he was sent, at the age of sixteen, to Strasburgh, where, applying assiduously to the study of physic and anatomy, he was created doctor in medicine in 1672.

[1] Shepherd's Life of Poggio Bracciolini, p. 29, 45, 132, 388.—Ginguené Hist. Lit. d'Italie, vol. III. p. 294.—Gen. Dict.—Fabric. Bibl. Lat. Med.—Saxii Onomast.

[2] Ellis's Specimens, vol. I. p. 112.—Warton's Hist. of Poetry, vol. I. p. 40, 44, 59, 62—4—6, 72—7—8, 95, 97, 105, 115, 116, 120—1, 156—8, 161, 166, 173, 193, 214, 225, 253.

For his thesis, he gave the anatomy of a child with two heads, which he met with. He now went to Paris, and attended the schools and hospitals there with such assiduity, as to attract the notice, and gain him the intimacy of Dionis and du Verny, who were present while he made the experiments on the pancreas, which enabled him, some years after, to publish a more accurate description of that viscus, than had been before given, under the title of "Experimenta nova circa Pancreas. Accedit Diatribe de Lympha et genuino Pancreatis usu," Leidæ, 1682, 8vo. He proved that the fluid secreted by the pancreas is not necessary to digestion, and that an animal may live after that viscus is taken out of the body, having tried the experiment upon a dog, which perfectly recovered from the operation. On quitting Paris, he came to London, and was introduced to Dr. Willis, Lower, and Henry Oldenburg, secretary to the royal society. From England he passed to Holland, and studied for some months at Leyden. At Amsterdam he visited Swammerdam and Ruysch, with whom he afterwards corresponded. Returning home he was made professor of medicine at Heidelberg, and first physician to the elector palatine, who conferred on him the title of baron de Brunn in Hamerstein. About the same time, he married one of the daughters of the celebrated Wepfer, and was elected honorary member of the academia naturæ curios. in return for some ingenious dissertations which he had communicated to them. In 1688 he publised "Dissertatio Anatomica de Glandula pituitaria," Heidelb. 4to. From this time he became in such great request for his knowledge and success in practice, that he was, in succession, consulted by most of the princes in Germany. Among others, in 1720, he was sent for to Hanover, to attend the prince of Wales, afterwards king George II. In 1715 he published at Heidelberg, "Glandula Duodeni seu Pancreas secundum detectum," 4to, which was only an improved edition of his "De Glandulis in Duodeno Intestino detectis," which had been before twice printed. There are some other lesser works, the titles and accounts of which are given by Haller, in his Bib. Anat. In the latter edition of Wepfer's works are given dissections by our author, of the heads of some persons who died of apoplexy, of whom he had had the care. Though early afflicted with gravel, and in the latter part of his life with gout, he continued to attend to the calls of his patients, though living

a great distance from his residence. When in his 74th year, he went in great haste to Munich, to attend the elector Maximilian Emanuel; on his return, he was seized with a fever, which, in a few days, put an end to his life, October 2, 1727.[1]

BRUNO (ST.) founder of the Carthusian monks, was descended from an ancient and honourable family, and born at Cologn about the year 1030. He was educated first among the clergy of St. Cunibert's church at Cologn, and afterwards at Rheims, where he attracted so much notice by his learning and piety, that on a vacancy occurring, he was promoted to the office or rank of Scholasticus, to which dignity then belonged the direction of the studies, and all the great schools of the diocese. In this office, which he filled with great reputation, he continued until 1077, when the scandalous conduct of Manasses, archbishop of Rheims, who, by open simony had got possession of that church, induced him to join with some others in accusing Manasses in a council held by the pope's legate at Autun. Manasses accordingly was deposed, and the church of Rheims was about to choose Bruno for his successor in the archbishopric, when he resigned his office, and persuaded some of his friends to accompany him into solitude. After searching for some time to discover a proper place, they arrived at Grenoble in 1084, and requested the bishop to allot them some place where they might serve God, remote from worldly affairs. The bishop having assigned them the desert of Chartreuse, and promised them his assistance, Bruno and his companions, six in number, built an oratory there, and small cells at a little distance one from the other like the ancient Lauras of Palestine, in which they passed the six days of the week, but assembled together on Sundays. Their austerities were rigid, generally following those of St. Benedict; and, among other rules, perpetual silence was enjoined, and all their original observances, it is said, were longer preserved unchanged than those of any other order. Before the late revolution in France, they had 172 convents divided into sixteen provinces, of which five only are said to have been nunneries, all situated in the catholic Netherlands, and where the injunction of *silence* was dispensed with. There

[1] Haller and Manget.—Rees's Cyclopædia.

were nine monasteries of this order in England at the dissolution under Henry VIII.

After St. Bruno had governed this infant society for six years, he was invited to Rome by pope Urban II. who had formerly been his scholar at Rheims, and now received him with every mark of respect and confidence, and pressed him to accept the archbishopric of Reggio. This however he declined, and the pope consented that he should withdraw into some wilderness on the mountains of Calabria. Bruno found a convenient solitude in the diocese of Squillaci, where he settled in 1090, with some new disciples, until his death, Oct. 6. 1101. There are only two letters of his remaining, one to Raoul le Verd, and the other to his monks, which are printed in a folio volume, entitled "S. Brunonis Opera et Vita," 1524, but the other contents of the volume belong to another St. Bruno, first a monk of Soleria in the diocese of Ast, and hence called ASTIENSIS. He distinguished himself at the council of Rome in 1079 against Berenger, and was consecrated bishop of Segni by Gregory VII. He died in 1125, and is reckoned among the fathers of the church. He is reputed to have written with more elegance, clearness, and erudition, than most authors of his time, and there are several editions of his works. The Carthusian Bruno wrote on the Psalms and on some of St. Paul's epistles. He followed the system of Augustine concerning grace, but it seems doubtful if any genuine works of his remain, unless what we have mentioned. [1]

BRUNO (JORDAN), an Italian writer to whom atheism has been generally, but unjustly, imputed, was born at Nola in the kingdom of Naples, about the middle of the sixteenth century. His talents are said to have been considerable, but this is hardly discoverable from his works: he early, however, set up for an inquirer and innovator, and very naturally found many things in the philosophy and theology then taught in Italy, which he could not comprehend. Being fond of retirement and study, he entered into a monastery of Dominicans, but the freedom of his opinions, and particularly of his censures on the irregularities of the fraternity, rendered it soon necessary to leave his order and his country. In 1582, he withdrew to

[1] Butler's Lives of the Saints.—Dupin.—Mosheim, &c.

Geneva, where his heretical opinions gave offence to Calvin and Beza, and he was soon obliged to provide for his safety by flight. After a short stay at Lyons he came to Paris, and his innovating spirit recommended him to the notice of multitudes, who at this time declared open hostilities against the authority of Aristotle. In a public disputation, held in the royal academy, in 1586, he defended, three days successively, certain propositions concerning nature and the world, which, together with brief heads of the arguments, he afterwards published in Saxony, under the title of "Acrotismus," or "Reasons of the physical articles proposed against the Peripatetics at Paris." The contempt with which Bruno, in the course of these debates, treated Aristotle, exposed him to the resentment of the academic professors, who were zealous advocates for the old system; and he found it expedient to leave the kingdom of France. According to some writers, he now visited England, in the train of the French ambassador Castelneau, where he was hospitably received by sir Philip Sydney and sir Fulke Greville, and was introduced to queen Elizabeth. But though it is certain from his writings that he was in England, he probably made this visit in some other part of his life, and we should suppose before this, in 1583 or 1584. For, about the middle of the same year in which he was at Paris, we find him, at Wittenburg, a zealous adherent of Luther. In this city he met with a liberal reception, and full permission to propagate his doctrines: but the severity with which he inveighed against Aristotle, the latitude of his opinions in religion as well as philosophy, and the contempt with which he treated the masters of the public schools, excited new jealousies; and complaints were lodged against him before the senate of the university. To escape the disgrace which threatened him, Bruno, after two years residence in Wittenburg, left that place, and took refuge in Helmstadt, where the known liberality of the duke of Brunswick encouraged him to hope for a secure asylum. But either through the restlessness of his disposition, or through unexpected opposition, he went next year to Francfort, to superintend an edition of his works, but before it was completed was obliged again, probably from fear of persecution, to quit that city. His next residence was at Padua; where the boldness with which he taught his new doctrines, and inveighed against the court of Rome, caused him to be apprehended and brought before

the inquisition at Venice. There he was tried, and convicted of his errors. Forty days being allowed him to deliberate, he promised to retract them, and as at the expiration of that term, he still maintained his errors, he obtained a further respite for forty days. At last, it appearing that he imposed upon the pope in order to prolong his life, sentence was finally passed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpose, but underwent his punishment on the 17th, by being burnt at a stake.

Many modern writers have very successfully wiped off the aspersion of Bruno's being an atheist; but, whatever he was with respect to religion, his character appears never to have risen much higher than that of a dealer in paradoxes. Brucker, who seems to have examined his works, and whose history we have chiefly followed in the preceding account, says, that a luxuriant imagination supplied him with wonderful conceptions, intelligible only to a few, which were never formed into a system. Not possessing that cool and solid judgment, and that habit of patient attention, which are necessary to a thorough investigation of subjects, he frequently embraced trifling and doubtful propositions as certain truths. His ideas are for the most part wild and fantastic, and he indulged himself in a most unbounded liberty of speech. Some of his original conceptions are indeed more luminous and satisfactory, and nearly coincide with the principles of philosophy afterwards received by Des Cartes, Leibnitz, and others. But these sparks of truth are buried in a confused mass of extravagant and trifling dogmas, expressed in a metaphorical and intricate style, and immethodically arranged. Brucker thinks that his doctrine was not founded, as Bayle and La Croze maintain, on the principles of Spinozism, but on the ancient and absurd doctrine of emanation.

His most celebrated philosophical pieces are the following: 1. De Umbris Idearum, "On Shadows of Ideas." 2. De l'Infinito, Universo, et Mondi, "Of Infinity, the Universe, and World." 3. Spaccio della Bestia triomfante, "Dispatches from the Triumphant Beast." 4. Oratio valedictoria habita in Academia Wittebergensi, "A farewell Oration delivered in the University of Wittenberg." 5. De Monade, Numero, et Figura, "Of Monad, Number, and Figure." 6. Summa Terminorum Metaphysicorum, "Summary of Metaphysical Terms." Of these

the satirical work, "Dispatches from the Beast triumphant," is the most celebrated. Dr. Warton, in a note upon Pope's Works, asserts on the authority of Toland, that sir Philip Sidney was "the intimate friend and patron of *the famous atheist* Giordano Bruno, who was in a secret club with him and sir Fulk Greville, held in London in 1587, and that the "Spaccio" was at that time composed and printed in London, and dedicated to sir Philip." But, besides that this date must be wrong, sir Philip Sidney having died the preceding year, it appears evidently from the account of the "Spaccio" given in the Spectator, No. 389*, that it was a very harmless production, founded upon a poetical fiction, and little adapted to make any man a convert to atheism. We refer, however, to Dr. Zouch's Memoirs of Sir Philip Sidney for an ample defence both of sir Philip, and Bruno, whose greatest crime, in the eyes of the inquisition, was rather Lutheranism than atheism.[1]

BRUNSFELS, or BRUNFELT (OTHO), a physician of the sixteenth century, and one of the first modern resto-

* "Nothing has more surprised the learned in England, than the price which a small book, entitled Spaccio della Bestia triomphante, bore in a late auction. This book was sold for thirty pounds. As it was written by one Jordanus Brunus, a professed atheist, with a design to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there must be something in it very formidable. I must confess, that, happening to get a sight of one of them myself, I could not forbear perusing it with this apprehension; but found there was so very little danger in it, that I shall venture to give my readers a fair account of the whole plan upon which this wonderful treatise is built. The author pretends, that Jupiter once upon a time resolved on a reformation of the constellations; for which purpose having summoned the stars together, he complains to them of the great decay of the worship of the gods, which he thought so much the harder, having called several of those celestial bodies by the names of the heathen deities, and, by that means, made the heavens, as it were, a book of the pagan theology. Momus tells him, that it is not to be wondered at, since there were so many scandalous stories of the deities; upon which the author takes occasion to cast reflections upon all other religions, concluding that Jupiter, after a full hearing, discarded the deities out of heaven, and called the stars by the names of moral virtues."

The price of this work above-mentioned is not quite correct. It was sold at that time (1711) at the auction of the library of Charles Bernard, esq. for 28*l.* and purchased by Walter Clavel, esq. The same copy successively came into the several collections of Mr. John Nickolls, Mr. John Ames, sir Peter Thomson, and M. C. Tutet, esq. at the sale of whose library in 1786, it was bought by the late Samuel Tyssen, esq. for seven guineas. Another copy was sold at Dr. Mead's sale 1754, for four or five guineas. The worst that can be said of this book is, that Toland was fond of it, and very desirous to prove from sir P. Sidney's connection with the author, that sir P. inclined to infidelity; but from this insinuation Dr. Zouch has ably vindicated him.

[1] Brucker.—Gen. Dict.—Moreri.—Zouch's Memoirs of Sir Philip Sidney, p. 337, &c.—Nichols's Bowyer.

rers of botany, was born at Mentz, and originally brought up to the church. After his theological studies he took the habit of the Carthusians of Mentz, but was one of the earliest converts to Lutheranism, and having made his escape from his monastery, became a zealous preacher of the reformed religion. This appears to have involved him with Erasmus, who, in Brunsfels' opinion, was rather a time-server. Having lost his voice, however, by a disorder, he was obliged to give over preaching, and went to Strasburgh, where the government of the college was committed to his care. During a residence of nine years in this city he studied medicine, and was created doctor at Basil in 1530. He was soon after invited to Berne in Swisserland, where he died six months after, Nov. 23, 1534. Whilst at Strasburgh, he published two small tracts to facilitate the study of grammar to children, annotations on the gospels, and on the acts of the apostles, and an answer to Erasmus's "Spongia," in defence of Hutten. The following are the principal of his botanical and medical works: "Catalogus illustrium Medicorum," 1530, 4to. "Herbarum vivæ icones, ad naturæ imitationem, summa cum diligentia et artificio efficiatæ, cum effectibus earundem," 1530, 1531, 1536, 3 vols. fol. The plates are much commended by Haller, who, on account of this work, ranks the author among the restorers of botany. "Theses, seu communes loci totius Medicinæ, etiam de usu Pharmacorum, Argentinæ," 1522, 8vo. "Onomasticon Medicinæ, nomina continens omnium stirpium, &c. Argent, 1534, folio.[1]

BRUNSWICK-OELS (FREDERICK AUGUSTUS, DUKE OF), a general of infantry in the Prussian army, an honorary member of the royal academy of sciences of Berlin, and second cousin to his Britannic majesty, was born at Brunswick, Oct. 20, 1741. He was the second son of Charles, reigning duke of Brunswick, by the duchess Philippine-Charlotte, daughter of Frederick William I. king of Prussia, and sister to Frederick the Great. His education was intrusted to men of talents and virtue, and his progress was in proportion. He entered the military service in 1761, as colonel of his father's regiment of infantry in the allied army, under the commander in chief, his uncle, the duke Ferdinand. In that year, and in 1762, he distinguished

[1] Moreri.—Melchior Adam.—Freheri Theatrum.—Stoever's Life of Linnæus, p. 54.—Jortin's Erasmus.—Haller and Manget.

himself in several actions. In 1763, he entered into the service of Frederick II. king of Prussia, and in 1768 married the only daughter of the reigning duke of Wirtemberg-Oels. From that time he fixed his residence entirely at Berlin, where he devoted his time to military and literary studies. His father-in-law dying about the end of the year 1792, he succeeded him in the principality of Oels, to which he went in the month of June 1793. The following year he resigned all his military preferments, in order to attend to his principality, and was not more distinguished as a statesman and a soldier than as a patron of learning and learned men, contributing liberally to the publication of many useful works. He died at Weimar Oct. 8, 1805.

The following is a list of his works, which are in general but little known, as he printed them at his own expence, principally for distribution among his friends. 1. "Considerazioni sopra le cose della grandezza dei Romani, trad. del Montesquieu," Berlin, 1764, 8vo. 2. "Reflessioni critiche sopra il carattere e le gesta d'Alessandro Magno," Milan, 1764, 8vo. This was translated both into French and English, the latter in 1767; and a new edition of the original was reprinted at Berlin in 1803, 8vo. 3. A German translation of the "Heureusement," a comedy of Rochon de Chabannes, Brunswick, 1764, 8vo. 4. A German translation of the tragedy of "Regulus," Potsdam, 1767, 8vo. 5. "Discours sur les Grand Hommes," Berlin, 1768, 8vo, and ibid. 1803. 6. A French translation of Brandes' "Ariane a Naxos." 7. "The Thoughts of a Cosmopolite on Air Balloons," in German, Hamburgh, 1784, 8vo. 8. "A Discourse on taking the oath, Oct. 2, 1786," in German, Berlin, 1786, 8vo. 9. "Instructions for his regiment, &c." in German, ibid. 1791, 8vo, with military figures. 10. "The military history of prince Frederic Augustus of Brunswick-Lunebourg, &c." in German, Oels, 1797, 4to, with a portrait and twenty plans and charts. 11. "Journal plaisant, historique, politique, et literaire, a Oels," from July 1793 to July 1795. He left also several works in manuscript, principally on military tactics.[1]

BRUSCHIUS (GASPAR), a Latin historian and poet, was born at Egra in Bohemia, 1518. He was devoted to

[1] Diet. Hist.

books from his childhood, and especially to poetry; in which he so happily succeeded, that he could make a great number of verses, and those not bad ones, extempore. He began early to publish some of them on several subjects; and acquired so much reputation, that he attained to the poetical crown, to the dignity of poet laureat, and of count palatine, which honour he received at Vienna from Ferdinand of Austria, king of the Romans, in 1552. His business in that city was to present a work to Maximilian, king of Hungary, which he had dedicated to him, the "First century of the German monasteries." In his return from Vienna, he stopped at Passau; where, finding a patron in Wolfgang bishop of Salms, he resolved to settle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, "The history of all the bishoprics and bishops of Germany." He had travelled much, and looked into several records and libraries, to gather materials for his purpose. How long he staid there does not appear; but he was at Basil in June 1553, and lived in the citadel of Oporin, Arx Oporina: the usual way of speaking of that famous printer's house, which stood on a rising ground. Here he published writings he had finished at Passau, some in prose, and others in verse. Bruschius was married, but had no children. He was far from being rich; but his poetical patrons assisted him, and he received presents also from the abbots and abbesses, whose monasteries he described. He was particularly well received by the abbess of the convent of Caezi, and obtained some presents from her, which, Melchior Adam says, was owing to his having described the antiquities of that convent. The liberalities of some abbots, while he was with Oporin at Basil, enabled him to buy a new suit of clothes; but when he found that appearing well dressed in the streets procured him many marks of respect from the vulgar, he tore his new finery to pieces, "as slaves (says the same author) that had usurped their master's honours."

This unhappy man was murdered in the forest of Scalingenbach, between Rottemberg on the Tauber and Winsheim, in 1559; and it was believed that this assassination was concerted and carried into execution by some gentlemen against whom Bruschius was about to write something. His ecclesiastical history of Germany is said to savour of Lutheranism, with which he was supposed to

be strongly tainted, from his taking every slight occasion to speak ill of Rome and of the popes. It was published under the title "De omnibus totius Germaniæ Episcopatibus Epitome, &c." Nuremberg, 1549; and "Monasteriorum Germaniæ præcipuorum, &c. Centuria Prima," Ingolstad, 1551. He published also, in his nineteenth year, "Tabula Philosophiæ partitionem continens," Tubingen, 1537, and other works, enumerated in Gesner's Bibliotheca.[1]

BRUTO (JOHN MICHAEL), a very learned Venetian, was born about 1518, and studied at Padua. It appears from his letters, that he was obliged to leave his country as an exile; but he does not say upon what account, only that it was without any blemish to his honour. He travelled much, passing part of his life in Spain, England, France, Germany, Transylvania, and Poland. Notwithstanding this itinerant kind of life, he acquired great learning, as appears from his notes on Horace, Cæsar, Cicero, &c. He was in Transylvania in 1574, having been invited thither by prince Stephen, in order to compose a history of that country. One of his letters, dated from Cracow, Nov. 23, 1577, informs us, that he had followed that prince, then king of Poland, in the expedition into Prussia. He had a convenient apartment assigned him in the castle of Cracow, that he might apply himself the better to his function of historiographer. He left Poland after the death of that monarch, and lived with William of St. Clement, ambassador from the king of Spain to the imperial court, where he was honoured with the title of his imperial majesty's historiographer. He died afterwards in Transylvania, in 1594, in his seventy-sixth year.

His writings, become very scarce, were so earnestly sought after by the best judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publish a new edition of them. The first part of that design was accomplished in 1698, Berlin, 8vo. The Cracow edition was in 1582. Bruto promises in one of his letters, to add another to them, wherein he designed to treat of the custom of giving the same lofty titles to persons whom we write to in Latin, as are given in common languages. There are but few countries in which

1 Gen. Dict.—Moreri.—Saxii Onomast.

they are more nice in this point than in Poland; and yet Bruto would not conform to the new style, not even in writing to some Polish lords, but dispensed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. In a letter he wrote to John Poniatowski, he says: "This is my first letter to you, which I write in the Roman manner, as I used to do even to the king. I can bring myself to every thing else, can love you, obey you, and always regard you, which I shall do very willingly, as you highly deserve. But when I have any thing to write to you in Latin, suffer me, without offence, to write according to the use of the Latin tongue, for I cannot understand that I am writing to your greatnesses, your magnificences, &c. which exist no where on this side of the moon: I am writing to you." Bruto, though whimsical in this respect, was at least classical, as it is certain that ancient Rome had no such usage in the time of its greatest glory, and of its most accomplished politeness.

It is said, that the history of Florence, composed by our Bruto, and printed at Lyons in 1562, under the title "Florentinæ Historiæ, Libri octo priores," is not favourable to the house of Medicis; and that it greatly displeased the duke of Florence, on which it was so far suppressed, that few copies are now to be met with. He published also "De Origine Venetiarum," Leyden, 1560, 8vo, and "Epistolæ," Berlin, 1690, 8vo.[1]

BRUYERE (JOHN DE LA), one of those celebrated persons whose writings attract universal admiration, while their lives pass on in one uniform tenour, without incident or adventure, was born in 1639, 1640, or 1644, (for we have seen all these dates given), in a village of France, near the town of Dourdan, in that part of the late province of the Isle of France which is now denominated the department of the Seine and Oise. Of his education, or of his youthful manners, we have no information. His first situation appears to have been at Caen, in the province of Normandy, where he had an office in the collection of the revenue. His literary talents, however, became soon too conspicuous to permit him to remain long in a situation so little corresponding with the expanding and elevating

[1] Gen. Dict.—Moreri.—Saxii Onomast.

views of genius. The illustrious Bossuet appointed him to attend one of the royal children of France, to instruct him in history, with a pension of a thousand crowns a year. With this he might be considered at that period, and in that country, as in a state of affluence; and the literary distinctions, then the most courted by aspiring minds, were not withheld from him; for, in 1693, he was elected by the express command of Lewis XIV. one of the forty members of the French academy. But he did not long enjoy that affluence which afforded him leisure to cultivate the fields of literature, nor the distinctions which he so well merited, and which were accompanied by the universal admiration of his countrymen, and indeed of all Europe. An apoplectic fit removed him from this transitory scene, in the year 1696, and in the fifty-third year of his age.

M. de la Bruyère was an ingenious philosopher, devoid of all ambition, content to enjoy in tranquillity his friends and his books, and selecting both with judgment. Pleasure he neither sought, nor endeavoured to avoid. Ever disposed to the indulgence of a modest and placid joy, with a happy talent of exciting it, he was polite in his manners, and wise in his conversation; an enemy to every kind of affectation, and even to that of displaying the brilliancy of wit. The work by which he was distinguished was "The Characters of Theophrastus, translated from the Greek, with the Manners of the present age." "These characters," says Voltaire, "may be justly ranked among the extraordinary productions of the age. Antiquity furnishes no examples of such a work. A rapid, concise, and nervous style; animated and picturesque expressions; a use of language altogether new, without offending against its established rules, struck the public at first; and the allusions to living persons, which are crowded in almost every page, completed its success. When the author showed his work in manuscript to Malesieux, the latter told him that the book would have many readers, and its author many enemies *. It somewhat sunk in the opinion of men,

* La Bruyere used to frequent the shop of a bookseller named Michallet, where he amused himself with reading the new pamphlets, and playing with the bookseller's daughter, an engaging child, of whom he was very fond. One day, taking the manuscript of his "Characters" out of his pocket, he offered it to Michallet, saying: Will you print this? I know not whether you will gain any thing by it, but, should it succeed, let the profits make the

when that whole generation, whose follies it attacked, were passed away; yet, as it contains many things applicable to all times and places, it is more than probable that it will never be forgotten."

Beside this admirable work, he had begun "Dialogues on Quietism," which were finished after his death by abbé Dupin, and published in 1699, 12mo.

The best French editions of his Characters are those of Amsterdam, 1741, 2 vols. 12mo, and of Paris, 1750, 2 vols. 12mo, and in 1765, 1 vol. 4to. The English translation of them is in 2 vols. 8vo, by Rowe, 1713, with a tedious account of his life and writings, by M. Coste. This last contains the Theophrastus, Bruyere's Characters, with a key, his speech on admission into the French academy, and an imitation of Bruyere by Rowe.[1]

BRUYN (CORNELIUS), painter, and a famous traveller, born in 1652, at the Hague, began his travels through Russia, Persia, and the East Indies in 1674, and did not end them till 1708; they were printed at Amsterdam; the voyage to the Levant in 1714, fol. and those of Russia, Persia, &c. in 1718, 2 vols. folio, which last were translated into English, and published in 1736, 2 vols. folio. The edition of 1718 is greatly esteemed on account of the plates; but the edition of Rouen, of 1725, of 5 vols. 4to, is more useful, as the abbé Bannier has improved the style, enriched it with many excellent notes, and has added to it the voyage of Desmousseaux, &c. Bruyn is an inquisitive and instructive traveller; but he is not always accurate, and his diction is far from being elegant. He died in 1719.[2]

BRUYS (FRANCIS), born at Serrieres in the Maconnois in 1708, quitted his country in order to pursue his studies at Geneva, from whence he went to the Hague, where he had some relations, and there he became a Calvinist. A dispute with some divines obliging him to leave Holland, he retired into Germany, from whence he returned to France. He there recanted, and died some time after

dowry of my little friend here." The bookseller, though doubtful with respect to the result, ventured on the publication; the first impression was soon sold off, several editions were afterwards sold, and the profits of the work amounted to a large sum; and with this fortune Miss Michallet was afterwards advantageously married.

Month. Rev. vol. XI. N. S. from the Memoirs of the Royal Academy of Berlin.

[1] Life prefixed to Works.—Moreri.—Dict. Hist.—Saxii Onomast.

[2] Dict. Hist.—Saxii Onomast.

at Dijon, in 1738, being only thirty years old. He published: 1. "Critique desinteressée des journaux litteraires," 1730, 3 vols. 12mo. 2. "History of the Popes," from St. Peter to Benedict XIII. inclusive, 1732, 5 vols. 4to. 3. "Memoires historiques, critiques, et litteraires," 2 vols. 12mo, in which are many anecdotes of the characters and works of the learned men he had been acquainted with in the different countries he had visited. The first title of this work, was: "Reflexions serieuses et badines sur les Suisses, les Hollandois, et les Allemans, &c." which he thought proper to change. 4. "Reflexions en forme de lettres adresseés au prochain synod qui doit s'assembler a la Haye, sur l'affaire de M. Saurin, et sur celle de M. Maty," Hague, 1730, 12mo. This alludes to a dispute with Saurin and Maty, which latter had been deposed from his ministry for his opinions on the Trinity. Bruys concealed his name in this work under the letters M. F. B. D. S. E. M. P. D. G. (i.e. Francois Bruys, de Serrieres en Maçonnois, professeur de Grammaire.) 5. Tacite avec des notes historiques et politiques, pour servir de continuation à ce que M. Amelot de Houssai avoit traduit de cet auteur," Hague, 1730, 6 vols. 12mo. 6. "Le postillon, ouvrage historique, critique, politique, &c." 1733-6, 4 vols. 12mo. His history of the popes was said to have been the production of a Benedictine of St. Maur, and the plan and some of the chapters having fallen into the hands of Bruys, he prepared it for the press in the shape we now find it. [1]

BRUYS (PETER DE), founder of the sect, if it may be so called, of the Petrobrussians, in the twelfth century, appears to have propagated his doctrines chiefly in Languedoc and Provence, and after a laborious ministry of twenty years, during which he had collected a great number of followers, was burnt at St. Gilles in 1130, by the populace instigated by the popish clergy. His chief tenets were, that no persons ought to be baptised unless adults; that it was an idle superstition to build churches, as God will accept sincere worship wherever it is offered, and that such churches as had been erected were to be destroyed; with all crucifixes or instruments of superstition; that the real body and blood of Christ were not exhibited in the eucharist, but were represented only by figures and symbols, and

[1] Moreri.—Dict. Hist.

that the oblations, prayers, &c. of the living were of no use to the dead.[1]

BRUZEN. See MARTINIERE.

BRYAN, or BRYANT (Sir Francis), an English poet and warrior, was born of a genteel family, educated at Oxford, and afterwards spent some time in travelling abroad. In 1522, he attended, in a military capacity, the earl of Surrey on his expedition to the coast of Britany, and commanded the troops in the attack of the town of Morlaix, which he took and burnt. For this service he was knighted on the spot by the earl, which Tanner says took place in Germany, 1532, instead of Britany, 1522. In 1528 he was in Spain, but in what service is doubtful. In 1529 he was sent ambassador to France, and the following year to Rome on account of the king's divorce. He had also been there in 1522, in the same capacity, when cardinal Wolsey's election to the holy see was in agitation. In 1533 he was one of those sent by Henry to be witnesses to the interview between the pope and the king of France at Marseilles. He was gentleman of the privy chamber to Henry VIII. and to his successor Edward VI. in the beginning of whose reign he marched with the protector against the Scots, and after the battle of Musselborough in 1547, in which he commanded the light horse with great bravery, he was made banneret. In 1549 he was appointed chief governor of Ireland, by the title of lord chief justice, and there he married the countess of Ormond. He appears to have died in 1550, and was buried at Waterford. He was nephew to John Bourchier, lord Berners, the translator of Froissart.

He translated from the French of Alaygri, "A Dispraise of the life of a Courtier," which Alaygri had translated from the Castilian language, in which it was originally written by Guevara, London, 1548, 8vo. Several of the "Poems by uncertain authors," printed with those of Surrey and Wyat, are supposed to have been his production. He left also in MS. letters written from Rome concerning the king's divorce, and various letters of state, which Ant. Wood says he had seen. Dodd accuses sir Francis Bryan of having administered to the extravagant pleasures of Henry VIII. but perhaps he was not more culpable in this respect than Henry's other courtiers, and

[1] Mosheim.—Moreri.

it is in his favour that he retained the confidence of the succeeding government.[1]

BRYANT (JACOB), one of the most learned English scholars of the eighteenth century, who adds a very illustrious name to the "Worthies of Devon," was born at Plymouth in that county in 1715. His father held an office in the custom-house, but before his son arrived at his seventh year, was removed thence into Kent, a circumstance which may be mentioned as a proof of Mr. Bryant's extraordinary memory; for, in a conversation with the late admiral Barrington, not long before his death, when some local circumstances in respect to Plymouth were accidentally mentioned, Mr. Bryant discovered so perfect a recollection of them, that his friend could scarcely be persuaded he had not been very recently on the spot, though he had never visited the place of his nativity after the removal of his father. Mr. Bryant received his grammatical education first under the rev. Sam. Thornton of Ludsdown in Kent, and afterwards at Eton, and undoubtedly was one of the brightest luminaries of that institution. The traditions of his extraordinary attainments still remain, and particularly of some verses which he then wrote. From Eton he proceeded to King's college, Cambridge, where he took his degree of A. B. in 1740, and A. M. in 1744, obtained a fellowship, and was equally distinguished by his love of learning, and his proficiency in every branch of the academic course. He was afterwards first tutor to sir Thomas Stapylton, and then to the marquis of Blandford, now duke of Marlborough, and to his brother lord Charles Spencer, when at Eton school, which office, on account of an inflammation in his eyes, he quitted in 1744, and his place was supplied by Dr. Erasmus Saunders; but Mr. Bryant, after his recovery in 1746, again returned to his office, and in 1756 was appointed secretary to the late duke of Marlborough, when master-general of the ordnance, and accompanied him into Germany. His grace also promoted him to a lucrative appointment in the ordnance-office.

As Mr. Bryant had long outlived his contemporaries, few particulars, except what we have just related, are known of his early life and habits. He appears, even while connected with the late duke of Marlborough, whose

[1] Ath. Ox. vol. I.—Warton's Hist. of Poetry, vol. III.—Phillips's Theatrum p. 49.—Dodd's Ch. Hist. vol. I.

family remained his kind patrons during the whole of his life, to have devoted himself to study, and to that particular branch which respects the ancient history of nations. Whatever his fortune might be, he appears to have been satisfied if it supplied the means of extending his studies in retirement, and we do not find that he ever inclined to pursue any of the learned professions. One of his contemporaries, the late rev. William Cole of Milton, informs us, in his MS Athenæ Cantab. (in Brit. Mus.) that he had twice refused the mastership of the Charter-house, which one time was actually granted to him by a majority of the governors; and notice of his nomination was sent to him by Mr. Hetherington, a gentleman who afterwards left him his executor and 3,000*l.* as a legacy; but at what time these offers were made, Mr. Cole has not specified. It is certain, however, that he early formed his plan of life, a long life spent entirely in literary pursuits, and persevered in it with uncommon assiduity and steadiness, consecrating his talents to the best purposes of learning and religion.

His first publication was "Observations and Inquiries relating to various parts of Ancient History: containing Dissertations on the wind Euroclydon, and on the Island Melite, together with an account of Egypt in its most early state, and of the Shepherd Kings; wherein the time of their coming, the province which they particularly possessed, and to which the Israelites afterwards succeeded, is endeavoured to be stated. The whole calculated to throw light on the history of that ancient kingdom, as well as on the histories of the Assyrians, Chaldeans, Babylonians, Edomites, and other nations," 1767, 4to. In this volume, with great modesty, and yet with well-grounded resolution, he attacks Bochart, Grotius, and Bentley, who supposed that Euroclydon, the name of a wind mentioned in Acts xxvii. 14th verse, is a misnomer, and ought to be read Euroaquilo, and very ably supports the present reading. In proving that the island Melite, mentioned in the last chapter of the Acts, is not Malta, he has to contend with Grotius, Cluverius, Beza, Bentley, and Bochart, and his arguments on this question are upon the whole conclusive. It happened that the hypothesis he suggested was brought forward about the same time by an ingenious Frenchman, and neither of them was acquainted with the opinion of the other. The remainder of this volume evinces uncommon research and acuteness, but not unmixed with that incli-

nation to bold conjecture and fanciful speculation which more or less influenced the composition of all Mr. Bryant's works. His next communication to the public, and the work on which his character as a scholar must ultimately rest, was his "New System or Analysis of Ancient Mythology; wherein an Attempt is made to divest Tradition of Fable, and to reduce Truth to its original Purity." Of this publication the first and second volumes came forth together, in 1774, and the third followed two years after. It being his professed design to present a history of the Babylonians, Chaldeans, Egyptians, Canaanites, Helladians, Ionians, Leleges, Dorians, Pelasgi, and other ancient nations, his researches for this purpose were not only of necessity recondite, but in many instances uncertain; but to facilitate his passage through the mighty labyrinth which led to his primary object, he not only availed himself of the scattered fragments of ancient history wherever he could find them, but also of a variety of etymological aids; for being persuaded that the human race were the offspring of one stock, and conceiving thence that their language in the beginning was one, this favourite notion was exemplified by him in the investigation of radical terms, and application of these as collateral aids. As his knowledge of the oriental dialects was very confined, upon some occasions he has indulged too freely to fancy; yet his defects in this kind of learning form a strong plea in his favour; for if, without fully understanding these languages, he has succeeded in tracing out so many radicals as his table of them exhibits, and more especially if he has been right in explaining them, it will follow that his explanations must be founded on truth, and therefore are not chimerical. In opposition, however, to them, Mr. Bryant experienced some severe and petulant attacks: first, from a learned Dutchman, in a Latin review of his work; and shortly after from the late Mr. Richardson, who was privately assisted by sir William Jones; a circumstance which there is reason to think Mr. Bryant never knew. Mr. Richardson, in the preface to his Persian Dictionary, has no doubt successfully exposed some of Mr. Bryant's etymological mistakes with regard to words of eastern origin. Bryant had a favourite theory with regard to the Amonians, the original inhabitants of Egypt, whose name, as well as descent, he derives from Ham, but Richardson has stated an insuperable objection to the derivation of the name, for

though the Greeks and Latins used Ammon and Hammon indifferently, yet the Heth in Ham is a radical, not mutable or omissible; and had the Greeks or Latins formed a word from it, it would have been Chammon, and not Ammon, even with the aspirate. To these and other strictures, Mr. Bryant replied in an anonymous pamphlet, of which he printed only a few copies for the perusal of his friends*; and that part of his work which relates to the Apamean medal having been particularly attacked, especially in the Gentleman's Magazine, he defended himself in "A Vindication of the Apamean Medal, and of the inscription ΝΩΕ, together with an illustration of another coin struck at the same place in honour of the emperor Severus." This was first published in the Archæologia, and afterwards separately, 1775, 4to, and although what he offered on the subject was lightly treated by some, whose knowledge in medallic history is allowed to be great, yet the opinion of professor Eckhel, the first medallist of his age, is decidedly in favour of Mr. Bryant. And whatever may be the merit, in the opinion of the learned, of Mr. Bryant's "New System" at large, no person can possibly dispute, that a very uncommon store of learning is perceptible through the whole; that it abounds with great originality of conception, much perspicacious elucidation, and the most happy explanations on topics of the highest importance: in a word, that it stands forward amongst the first works of its age.

About this time was published Mr. Wood's "Essay on the original genius and writings of Homer." Of this posthumous work, Mr. Bryant was the editor, the author having left his MSS. to his care; and in the same year, the "Vindiciæ Flavianæ," a tract on the much disputed testimony of Josephus to Christ, was printed, and a few copies sent to a bookseller in either university; but as the pamphlet appeared without the name of its author, and no attention was shewed it, Mr. Bryant recalled them, and satisfied himself with distributing the copies thus returned

* Mr. Richardson returned to the charge in 1778, by publishing "A Dissertation on the Languages, Literature, and Manners of Eastern Nations. Originally prefixed to his Dictionary, &c. Together with further remarks on a New Analysis of Ancient Mythology, in answer to An Apology, addressed to the Author, by Jacob Bryant, esq." 8vo. It appears by this work that both parties had now lost their temper, and justice obliges us to say that Mr. Bryant shewed the first symptoms of a defect in that article.

amongst a few particular friends. The new light, however, which Mr. Bryant threw upon the subject, and the acuteness with which the difficulties attending it were discussed, soon brought the work into notice, and Mr. Bryant published it with his name in 1780, and has effectually vindicated the authenticity of the passage in question. It is no mean testimony of his success in this undertaking, that Dr. Priestley confessed that Mr. Bryant had made a complete convert of him. That his conversion, however, extended no farther than the present subject, appeared in the same year, when Mr. Bryant published "An Address to Dr. Priestley, upon his doctrine of Philosophical Necessity illustrated," 8vo, which the doctor with his usual rapidity, answered in "A Letter to Jacob Bryant, esq." Dr. Priestley, indeed, was not likely to be persuaded by a writer who insinuated that his "necessity" of philosophers was no other than the "predestination" of Calvinists. With respect to the "Vindiciæ Flavianæ," it yet remains to be mentioned that there is a great affinity between this publication, and the observations on the same subject of a learned Frenchman. See a letter to Dr. Kippis, at the end of his life of Dr. Lardner, by Dr. Henley, where the arguments for and against the authenticity of the passage are distinctly stated.

The poems attributed to Rowley having been published by Mr. Tyrwhitt, Mr. Bryant's attention was next drawn to them, and in 1781 he published "Observations on the Poems of Thomas Rowley, in which the authenticity of these poems is ascertained," 2 vols. 12mo. From the communications of his friend Dr. Glynn, and his own inquiries at Bristol, Mr. Bryant acquired such information as convinced him, that they had their foundation in reality, and were not entirely of Chatterton's fabrication; but though he failed to produce conviction, his book discovers considerable talent, as well as much knowledge of English antiquities and literature.

The hypothesis of Mr. Bryant in reference to one original language was always kept in view by him, and as researches were extended on all sides to obtain elucidations, the language of the gypsies engaged his attention; accordingly the collections which he made from it, were published in the Archæologia, vol. VII. entitled "Collections on the Zingara, or Gypsey language."

In 1783 was printed, at the expence of the duke of

Marlborough, for private distribution, that splendid work, "The Marlborough Gems," under the title of "Gemmarum antiquarum delectus ex præstantioribus desumptus in Dactylotheca Ducis Marburiensis." The first volume of the exposition of these gems was written in Latin by Mr. Bryant, and translated into French by Mr. Maty. That of the second was written by Dr. Cole, prebendary of Westminster, and translated by Mr. Dutens. The friendship which subsisted between Mr. Bryant and the family of his patron, prompted him on all occasions to attend to their wishes, and to this disposition the public owe his "Treatise on the Authenticity of the Scriptures, and the Truth of the Christian Religion," 1792, 8vo, which was written at the request of the dowager lady Pembroke, and is an excellent book for popular instruction. In two years after he published a large volume, entitled "Observations upon the Plagues inflicted upon the Egyptians; in which is shewn the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people; with a prefatory Discourse concerning the Grecian Colonies from Egypt," 8vo. This is certainly to be reckoned amongst Mr. Bryant's best performances, and as such will be studiously read.

Professor Dalzel having communicated to the royal society of Edinburgh, and afterwards published in a separate volume, M. le Chevalier's "Description of the Plain of Troy," Mr. Bryant, who many years before had not only considered, but written his sentiments on the Trojan war, first published, in 1795, his Observations on M. le Chevalier's treatise, and, in 1796, a Dissertation concerning the war itself, and the expedition of the Grecians as described by Homer; with the view of shewing that no such expedition was ever undertaken, and that no such city in Phrygia existed. Of this singular publication we shall only notice, that on the one side it has been remarked that "for the repose of Mr. Bryant's well-earned fame, it probably would have been better had this dissertation never been written. Even the high authority with which he is armed could not warrant him in controverting opinions so long maintained and established among historians, and in disproving facts so well attested by the most extensive evidence. Great and natural was the surprize of the literary world on the appearance of this publication; and very few, if any, were the proselytes to the new doctrine which it

inculcates. It was answered by Mr. Gilbert Wakefield, in a very indecent letter to Mr. Bryant; and in a style more worthy of the subject by J. B. S. Morrit, esq. of Rokeby park, near Greta bridge;" and by Dr. Vincent. On the other hand, it has been suggested, that "the testimony of antiquity goes for nothing in this case, as the whole depends on the authority of Homer; and unless authors can be cited anterior to him, or coëval with him, or who did not derive their information from him, or some of his transcribers, the whole history of the war must rest on his authority; and if his authority were equal to his genius, the transactions which he records would stand in need of no other support. But, certainly, as the subject stands at present, were the alternative proposed to us, we would rather reject the whole as a fable, than receive the half as authentic history."

In the following year Mr. Bryant submitted to the public a work of a different kind and character, under the title of "The sentiments of Philo Judæus concerning the ΛΟΓΟΣ, or Word of God, together with large extracts from his writings, compared with the scriptures in many other particular and essential doctrines of the Christian religion," 1797, 8vo. But, learned and curious as this treatise unquestionably is, it appears to have interested the general reader less, perhaps, than any of his other productions. In addition to those already noticed may be added his "Observations on famous controverted passages in Justin Martyr and Josephus," and a pamphlet addressed to Mr. Melmoth, written with less temper than might have been wished. Mr. Bryant closed his labours with a quarto volume of "Dissertations on the prophecy of Balaam; the standing still of the sun in the time of Joshua; the jaw-bone of the ass with which Samson slew the Philistines; and the history of Jonah and the whale:" subjects in themselves exceedingly curious, and treated with much ingenuity; but these tracts having been written above thirty years before, Mr. Bryant, in revising, made so many alterations, as, through a defect of memory, render the remarks in one part inconsistent with those in another, which materially diminished the value of the whole. Other writings to a considerable extent remain in the hands of his executor, and various small poems, verses, &c. are still recollected as the production of his early years. Of this sort were his incomparable verses to Bel Cooke; his

ludicrous dissertation on pork, and his apotheosis of a cat, juvenile pieces, which show that he had a considerable talent for humour.

In forming a general estimate of Mr. Bryant's literary character, it will be found that, as a classical scholar, he had few equals; his acquaintance with history, and the topics of general information, was of very uncommon extent, but from the want of Oriental literature, and the stricter sciences, he yielded too often to the impulses of a vigorous fancy. It will, notwithstanding, be found from repeated perusals of his writings, that he deservedly ranks amongst the first men of his age, and from having consecrated his great talents and acquisitions to the service of religion, will be ever entitled to the veneration of mankind.

In his person Mr. Bryant was lower and more delicately formed than men in general, and, consequently, less capable of strong exercise: but in early life he had great agility, particularly in swimming, a circumstance which enabled him to save Dr. Barnard, afterward head-master of Eton, when drowning. In his ordinary habits of life he was remarkable for his temperance, and though his time and studies were principally devoted to literature and the pursuit of truth, yet his conversation with those he received and conversed with was uncommonly sprightly, as he never failed to mix entertaining anecdote with instruction. In his person he was particularly neat, and in his deportment courteous. His liberality was often conspicuous, and the spirit of religion diffused itself through all his actions. As few comparatively live so long, instances of such exemplary merit can but rarely be found. He died, after a long residence at Cypenham, near Windsor, Nov. 14, 1804, of a mortification in his leg, occasioned by a hurt from the tilting of a chair in reaching down a book from its shelf. At his own desire, Mr. Bryant was interred in his parish church, beneath the seat he there occupied. He left his valuable library to King's college, Cambridge; 2000*l.* to the society for propagating the gospel, and 1000*l.* to the superannuated collegers of Eton school, to be disposed of as the provost and fellows think proper. [1]

BRYDAL, or BRIDAL (JOHN), a law-writer and antiquary, son and heir of John Brydal, esq. of the Rolls

[1] From various periodical Journals.—Rees's and Brewster's Cyclopedia.—Baldwin's Literary Journal, vol. IV.—Monthly and Crit. Reviews.—Nichols's Life of Bowyer.—Gent. Mag. &c.

Liberty, was born in Somersetshire about 1635, and became a commoner of Queen's college, Oxford, in Michaelmas term, 1651, where he took a degree in arts in 1655, but left the university without completing it by determination. He then settled in Lincoln's inn, and after the usual course of law studies was admitted to the bar. After the restoration he became secretary to sir Harbottle Grimston, master of the rolls. When he died is uncertain, as he survived the publication of Wood's Athenæ, from which we have extracted this brief notice of him, but he appears to have been living in 1704. He published several law treatises, some of which are still in estimation: 1. "Jus imaginis apud Anglos, or the Law of England relating to the Nobility and Gentry," 1671, 1675, 8vo. 2. "Jus Sigilli; or the law of England touching the four principal Seals, the great seal, privy seal, exchequer seal, and the signet; also those grand officers to whose custody those seals are committed," 1673, 24mo. 3. "Speculum Juris Anglicani; or a view of the Laws of England, as they are divided into statutes, common-law, and customs," 1673, 8vo. 4. "Jus criminis, or an abridgment of the laws of treason, murther, conspiracies, poisonings, &c." 1675, 1679, 8vo. 5. "Camera Regis, or a short view of London, viz. antiquity, &c. officers, courts, customs, franchises," &c. 1676, 8vo. 6. "Decus et tutamen; or a prospect of the laws of England, framed for the safeguard of the king's majesty," 1679, 8vo. 7. "Ars transferendi; or sure guide to the conveyancer," 1697, 8vo. 8. "Non compos mentis; or, the law relating to natural fools, mad folks, and lunatic persons," 1700, 8vo. 9. "Lex Spuriorum; or, the law relating to bastardy, collected from the common, civil, and ecclesiastical laws," 1703, 8vo. 10. "Declaration of the divers preheminences or privileges allowed by the laws and customs of England, unto the first-born among her majesty's subjects the temporal lords in parliament," 1704, fol. Wood adds another work, "Jura Coronæ; or, his majesty's royal rights and prerogatives asserted against papal usurpations, and all other anti-monarchical attempts and practices," 1680, 8vo.[1]

BRYDGES (Sir Grey, Lord Chandos), a man of abilities, succeeded his father William, fourth lord Chan-

[1] Wood's Athenæ, vol. II.—Collier's Dict. where father and son seem to be confounded, but what Collier says evidently belongs to the father.—Worral's Bibliotheca.

dos, in Nov. 1602. He was a friend of the earl of Essex, in whose insurrection he was probably involved, for his name appears on the list of prisoners confined in the Fleet on that account, Feb. 1600. He was made a knight of the bath at the creation of Charles duke of York, Jan. 1604, and in August 1605 was created M. A. at Oxford, the king being present. He was an associate of that active and romantic character, lord Herbert of Cherbury, and appears to have volunteered his services in the Low Countries, when the prince of Orange besieged the city of Juliers in 1610, and the Low Country army was assisted by four thousand English soldiers, under the command of sir Edward Cecil. From the great influence which his hospitality and popular manners afterwards obtained in Gloucestershire, and his numerous attendants when he visited the court, he was styled king of Cotswould, the tract of country on the edge of which his castle of Sudeley was situated. On November 18, 1617, he was appointed to receive and introduce the Muscovite ambassadors, who had brought costly presents from their master to the king. He died August 20, 1621. There is no doubt, says sir Egerton Brydges (by whom the preceding notices were drawn together) that lord Chandos was a man of abilities as well as splendid habits of life, and by no means a literary recluse, although he is supposed to have been the author of "Horæ subsecivæ, Observations and Discourses," Lond. 1620, 8vo, a work containing a fund of good sense and shrewd remark. In sir John Beaumont's poems are some lines on his death, highly expressive of an excellent character. [1]

BRYE (THEODORE DE), an eminent engraver, was born in 1528, at Leige, but resided chiefly at Francfort, where he carried on a considerable commerce in prints. It does not appear to what master he owed his instructions in the art, but the works of Sebast Beham were certainly of great service to him. He copied many of the plates engraved by that artist, and seems to have principally formed his taste from them. He worked almost entirely with the graver, and seldom called in the assistance of the point. He acquired a neat, free style of engraving, well adapted to small subjects in which many figures were to be represented, as funeral parades, processions, &c. which he exe-

[1] Park's Royal and Noble Authors, vol. II.—Censura Literaria, vol. V.—English Poets, vol. VI. p. 40.

cuted in a charming manner. He also drew very correctly. His heads, in general, are spirited and expressive, and the other extremities of his figures well-marked. His backgrounds, though frequently very slight, are touched with a masterly hand. He died, as his sons inform us (in the third part of Boissard's collection of portraits), March 27, 1598. The two first parts of that collection were engraved by De Brye, assisted by his sons, who afterwards continued it.

His great works are, 1. "The plates for the first four volumes of Boissard's 'Roman Antiquities'." 2. Those for the illustration of "The Manners and Customs of the Virginians," in the "Brief true report of the new found land of Virginia, published by Thomas Hariot, servant to sir Walter Raleigh, &c." Francfort, 1590. 3. The plates to the Latin narrative of the "Cruelties of the Spaniards in America," 1598; and 4. his greatest work, "Descriptio Indiæ Orientalis et Occidentalis," 1598, 5 vols. fol. He published also many detached plates, the most remarkable and scarce of which is the "Procession for the funeral of sir Philip Sidney." This is a long roll, contrived and invented by Thomas Lant, gent. servant of that honourable knight, and engraven in copper by *Derich* or Theodore de Brie, in the city of London, 1578." Prefixed is the portrait of Mr. Lant, aged thirty-two. It contains thirty plates (in the copy we have seen, but Strutt says thirty-four) and has usually been considered as the first English work by De Brye. There was a copy in Mr. Gough's collection, which was purchased at his sale in 1810 by sir Joseph Banks for thirty-eight guineas Mr. Strutt describes another roll by De Brye, representing the procession of the knights of the garter in 1576, which was considered as unique. The copy belonged to the late sir John Fenn. De Brye's two sons were engravers, but nothing is recorded of them, unless, as already noticed, that they continued Boissard's portraits and Roman antiquities.[1]

BRYENNIUS (NICEPHORUS), was a native of Orestia, in Macedonia, and married the princess Anna Comnena, daughter of Alexius Comnenus, who raised him to the rank of Cæsar, but declined announcing him as his successor in prejudice of his own son. After the death of Alexius, the empress Irene and her daughter Anna at-

[1] Strutt's Dict.—Lord Orford's Engravers.

tempted to elevate Bryennius to the empire, but he refused to concur in the plot. Having been sent in 1137 to besiege Antioch, he fell sick, and returning to Constantinople, died in that city. His history of the reigns of Isaac Comnenus and of the three succeeding emperors, was comprised in four books, and published with a Latin translation, by the jesuit Poussines, at Paris, in 1661, to which the annotations of Du Cange were annexed in 1670.[1]

BRYENNIUS (MANUEL), the last writer on music in the Greek language that has come to our knowledge, flourished under the elder Palæologus, about the year 1320, and it is probable that he was a descendant of the house of Brienne, an ancient French family, that went into Greece during the crusades, at the beginning of the thirteenth century. His work is divided into three books, all which are confined to harmonics: the first is a kind of commentary on Euclid; and the second and third little more than explanations of the doctrines of Ptolemy. Meibomius had promised a Latin translation of this book, but dying before it was finished, Dr. Wallis performed the task, and it now constitutes a part of the third volume of his works, published at Oxford, 1699, 3 vols. fol.[2]

BUAT-NANCAY (LOUIS GABRIEL DU), chevalier and count of Nançay, was born near Livarot, in Normandy, March 2, 1732, and died on his estate at Nançay, Sept. 18, 1787. He was minister plenipotentiary in most of the courts of Germany, and having a great taste for history, politics, and antiquities, passed much of his time in pursuits calculated to gratify it. He published the following works, all of which were well received by his countrymen: 1. "Tableau de gouvernement de l'Allemagne," 1755, 12mo. 2. "Origines, ou l'ancien gouvernement de la France, de l'Allemagne, et de l'Italie," Hague, 1757, 4 vols. 8vo. 3. "L'Histoire ancienne des peuples de l'Europe," 1772, 12 vols. 12mo. 4. "Recherches sur l'Histoire d'Allemagne," 177?, 2 vols. fol. 5. "Maximes du gouvernement monarchique," 1789, 4 vols. 8vo, and several other dissertations on subjects of history and politics. He was also author of a tragedy named "Charlemagne," printed, and of another, "Rosamond," which remains in manuscript.[3]

[1] Moreri.—Dupin.
[2] Burney's Hist. of Music, vol. II.—Rees's Cyclopædia.
[3] Dict. Hist.

BUC (GEORGE), a learned antiquary, was born in Lincolnshire, in the sixteenth century, and flourished in the beginning of the seventeenth. He was descended from the ancient family of the Bucs, or Buckes, of West Stanton, and Herthill, in Yorkshire, and Melford-hall, in Suffolk. His great-grandfather, sir John Buc, knight, was one of king Richard the Third's favourites, and attended that unfortunate prince to the battle of Bosworth, where he lost his crown and life. In the first parliament of king Henry VII. this sir John Buc was attainted for being one of the chief aiders and assistants to the king just now mentioned, in the battle of Bosworth, and soon after was beheaded at Leicester. By this attainder his posterity were reduced to very great distress; but, through the interest of Thomas duke of Norfolk, the great patron of the family, they had probably some of their estates restored to them, and, among others, that in Lincolnshire, where our author was born. In the reign of king James I. he was made one of the gentlemen of his majesty's privy-chamber, and knighted. He was also constituted master of the revels, whose office was then kept on St. Peter's-hill, in London. What he mostly distinguished himself by, was writing "The Life and Reign of Richard III. in five books," wherein, in opposition to the whole body of English historians, he endeavours to represent that prince's person and actions in a quite different light from what they have been by others; and takes great pains to wipe off the bloody stains that have been fixed upon his character. He has also written: "The third universitie of England; or, a treatise of the foundations of all the colledges, ancient schooles of priviledge, and of houses of learning, and liberall arts, within and about the most famous citie of London. With a briefe report of the sciences, arts, and faculties therein professed, studied, and practised." And a treatise of "The Art of Revels." Mr. Camden gives him the character of "a person of excellent learning," and thankfully acknowledges that he "remarked many things in his histories, and courteously communicated his observations to him." He has since received very able support, and Richard III. has found a powerful advocate in Horace Walpole, the late lord Orford, who in his "Historic Doubts" has, with much ingenuity, at least, shewn that the evidence produced in confirmation of Richard's crimes, is far from being decisive. But we have now an "historic

"doubt" to bring forward of more importance to the present article, which we find in a note on Malone's Shakspeare, in the following words: "I take this opportunity of correcting an error into which Anthony Wood has fallen, and which has been implicitly adopted in the new edition of the Biographia Britannica, and many other books. The error I allude to, is, that this sir George Buc, who was knighted at Whitehall by king James the day before his coronation, July 23, 1603, was the author of the celebrated 'History of king Richard the Third;' which was written above twenty years after his death, by George Buck, esq. who was, I suppose, his son. The precise time of the father's death, I have not been able to ascertain, there being no will of his in the prerogative office; but I have reason to believe that it happened soon after the year 1622. He certainly died before August 1629."

In answer to this, Mr. Ritson asserts that there can be no doubt of the fact, that sir George Buc was the author of this History, although published, and said in the title to be "composed by George Bucke, esq." in 1646, his original MS. (though much injured by fire) being still preserved among the Cotton MSS. Mr. Ritson adds that sir George died in 1623. He has also enrolled him among his poets, on account of "An Eclog treating of crownes, and of garlandes, and to whom of right they appertaine. Addressed and consecrated to the king's majestie," 1605, 4to, and of some other verses.

Sir George Buc's History of Richard is printed in Kennet's Complete History of England, and his "Third Universitie" first printed in 1615, fol. is appended to Stowe's Chronicle, by Howes, 1631.[1]

BUCER (MARTIN), an eminent German reformer, was born in 1491, at Schelestadt, a town of Alsace. At the age of seven he took the religious habit in the order of St. Dominic, and with the leave of the prior of his convent, went to Heidelberg to learn logic and philosophy. Having applied himself afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the Greek and Hebrew. About this time some of Erasmus's pieces came abroad, which he read with great avidity, and meeting afterwards with certain tracts of Luther, and com-

[1] Biog. Brit.—Ritson's Bibliographia Poetica.—Archæologia, vol. I. p. xix, vol. IX. p. 134.

paring the doctrine there delivered with the sacred scriptures, he began to entertain doubts concerning several things in the popish religion. His uncommon learning and his eloquence, which was assisted by a strong and musical voice, and his free censure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After some conferences with Luther, at Heidelberg, in 1521, he adopted most of his religious notions, particularly those with regard to justification. However, in 1532, he gave the preference to the sentiments of Zuinglius, but used his utmost endeavours to re-unite the two parties, who both opposed the Romish religion. He is looked upon as one of the first authors of the reformation at Strasburg, where he taught divinity for twenty years, and was one of the ministers of the town. He assisted at many conferences concerning religion; and in 1548, was sent for to Augsburg to sign that agreement betwixt the Protestants and Papists, which was called the Interim. His warm opposition to this project exposed him to many difficulties and harships; the news of which reaching England, where his fame had already arrived, Cranmer, archbishop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549 an handsome apartment was assigned him in the university of Cambridge, and a salary to teach theology. King Edward VI. had the greatest regard for him; being told that he was very sensible of the cold of this climate, and suffered much for want of a German stove, he sent him an hundred crowns to purchase one. He died of a complication of disorders, in 1551, and was buried at Cambridge, in St. Mary's church, with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up and publicly burnt, and his tomb demolished; but it was afterwards set up again by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another, and, according to some, upon her death, he took a third wife. His character is thus given by Burnet: "Martin Bucer was a very learned, judicious, pious, and moderate person. Perhaps he was inferior to none of all the reformers for learning; but for zeal, for true piety, and a most tender care of preserving unity among the foreign churches, Melancthon and he, without any injury done to the rest, may be ranked apart by themselves. He

was much opposed by the Popish party at Cambridge; who, though they complied with the law, and so kept their places, yet, either in the way of argument, as if it had been for dispute's sake, or in such points as were not determined, set themselves much to lessen his esteem. Nor was he furnished naturally with that quickness that is necessary for a disputant, from which they studied to draw advantages; and therefore Peter Martyr wrote to him to avoid all public disputes." His writings were in Latin and in German, and so numerous, that it is computed they would form eight or nine folio volumes. His anxiety to reconcile the Lutherans and Zuinglians led him to use many general and perhaps ambiguous expressions in his writings. He seems to have thought Luther's notion of the sacrament too strong, and that of Zuinglius too weak. Verheiden in Latin, and Lupton in English, have given a list of his works, but without size or dates.[1]

BUCHAN (ELSPETH, or ELIZABETH), the foundress of a set of modern fanatics, and the daughter of John Simpson, the keeper of an inn at Fitmy-Can, the half-way house between Banff and Portsoy, in the north of Scotland, was born in 1738; and, when she had completed her one-and-twentieth year, was sent to Glasgow, where she entered into the service of Mr. Martin, one of the principal proprietors of the Delft-work there. In this situation she had remained but a short time, when she accepted proposals of marriage from Robert Buchan, one of the workmen in the service of the same Mr. Martin. For some years, Robert and Elspeth Buchan lived happily together, having many children, whom they educated in a manner suitable to their station in life. At the time of her marriage, Mrs. Buchan was of the episcopal persuasion, but the husband being a burgher-seceder, she adopted his principles, and entered into communion with that sect. She had always been a constant reader of the scriptures; and taking a number of passages in a strictly literal sense, she changed her opinions about the year 1779, became the promulgator of many singular doctrines, and soon brought over to her notions Mr. Hugh Whyte, a dissenting minister at Irvine, and

[1] Melchior Adam in vitis Theologorum.—Batesii Vitæ, p. 250.—Strype's Life of sir John Cheke.—Gen. Dict.—Mosheim and Milner.—Verheiden's Effigies —Lupton's Lives.—Fuller's Abel Redivivus.—Burnet's Hist. of the Reformation, and Strype's Lives of the Archbishops, Annals and Memorials. Several MSS. respecting him are in the library of C. C. College, Cambridge, the British Museum, &c.

connected with Mr. Bell in Glasgow, and Mr. Bain in Edinburgh; and who, upon Mr. Whyte's abdication of his charge, settled Mr. Robertson in his place at Irvine. She went on continually making new converts till April 1790, at which time the populace in Irvine rose, assembled round Mr. Whyte's house, and broke all the windows; when Mrs. Buchan and the whole of her converts, of whom the above-mentioned were a part, to the number of forty-six persons, left Irvine. The Buchanites (for so they were immediately called) went through Mauchlin, Cumnock old and new, halted three days at Kirconnel, passed through Sanquhar and Thornhill, and then settled at a farm-house, the out-houses of which they had all along possessed, paying for them, as well as for whatever they wanted.

The gentleman from whom this narrative was received, being a merchant in Glasgow, and having occasion to go to that country, spent a great part of two days in their company in August 1784, conversing with most of them; and from him we shall give what he was able to pick up of their particular notions:

"The Buchanites pay great attention to the bible; being always reading it, or having it in their pocket, or under their arm, proclaiming it the best book in the world. They read, sing hymns, preach, and converse much about religion; declaring the last day to be at hand, and that no one of all their company shall ever die, or be buried in the earth; but soon shall hear the voice of the last trumpet, when all the wicked shall be struck dead, and remain so for one thousand years: at the same moment they, the Buchanites, shall undergo an agreeable change, shall be caught up to meet the Lord in the air, from whence they shall return to this earth, in company with the Lord Jesus, with whom as their king they shall possess this earth one thousand years, the devil being bound with a chain in the interim. At the end of one thousand years, the devil shall be loosed, the wicked quickened, both shall assail their camp, but be repulsed, with the devil at their head, while they fight valiantly under the Lord Jesus Christ as their captain-general.

"Since the Buchanites adopted their principles, they neither marry, nor are given in marriage, nor consider themselves bound to any conjugal duties, or mind to indulge themselves in any carnal enjoyments; but having one common purse for their cash, they are all sisters and

brothers, living a holy life as the angels of God; and beginning and continuing in the same holy life, they shall live under the Lord Jesus Christ, their king, after his second coming. ' The Buchanites follow no industry, being commanded to take no thought of to-morrow; but, observing how the young ravens are fed, and how the lilies grow, they assure themselves God will much more feed and clothe them. They, indeed, sometimes work at mason-wright and husbandry work to people in their neighbourhood; but then they refuse all wages, or any consideration whatever, but declare their whole object in working at all is to mix with the world, and inculcate those important truths of which they themselves are so much persuaded.

"Some people call Mrs. Buchan a witch; which she treats with contempt. Others declare she calls herself the virgin Mary, which title she also refuses; declaring she has more to boast of, viz. that the virgin Mary was only Christ's mother after the flesh, whereas she assures herself to be Christ's daughter after the spirit.

"Her husband is still in the burgher-secession communion; and when I asked Mrs. Buchan, and others of the Buchanites who knew me, if they had any word to any of their acquaintances in Glasgow? they all declared they minded not former things and former connections; but that the whole of their attention was devoted to their fellow-saints, the living a holy life, and thereby hastening the second coming of their Lord Jesus Christ."

Mrs. Buchan died about the beginning of May 1791; and as her followers were before greatly reduced in number, it is probable that nothing more will be heard of them.[1]

BUCHAN (WILLIAM), a medical writer of great popularity, descended of a respectable family in Roxburghshire, was born at Ancram in the year 1729. Having passed through the usual school education, he was sent to the university at Edinburgh. His inclination leading him to mathematics, he became so considerable a proficient in that branch of science, as to be enabled to give private lessons to many of the pupils. Having made choice of medicine for his profession, he attended the lectures of the several professors, necessary to qualify him for practice; and as he was of a studious turn of mind, his progress in knowledge may be supposed to have been equal to his application.

[1] Last edition of this Dictionary.

After having passed a period of not less than nine years at the university, he first settled in practice at Sheffield, in Yorkshire. He was soon afterwards elected physician to a large branch of the Foundling hospital then established at Ackworth. In the course of two years he reduced the annual number of deaths among the children from one half to one in fifteen; and by the establishment of due regulations for the preservation of health, greatly diminished the previously burthensome expense of medical attendance. In this situation, he derived from experience that knowledge of the complaints, and of the general treatment of children, which was afterwards published in "The Domestic Medicine," and in the "Advice to Mothers;" works which, considering their very general diffusion, have no doubt tended to ameliorate the treatment of children, and consequently to improve the constitutions of the present generation of the inhabitants of this country. When that institution was dissolved, in consequence of parliament withdrawing their support from it, Dr. Buchan returned to Edinburgh, where he became a fellow of the royal college of physicians, and settled in the practice of his profession, relying in some measure on the countenance and support of the relations of the lady he married, who was of a respectable family in that city. On the death of one of the professors, the doctor offered himself as a candidate for the vacant chair, but did not succeed.

About this period, the work entitled "Domestic Medicine" was first published, with the view of laying open the science of medicine, and rendering it familiar to the comprehension of mankind in general. In this plan he was encouraged by the late Dr. Gregory, of liberal memory, who was of opinion, that to render medicine generally intelligible was the only means of putting an end to the impostures of quackery. The work was also patronised by, and dedicated to, sir John Pringle, then president of the royal society, and a distant relation of the author. This work has had a degree of success unequalled by any other medical book in the English language. It has also been translated into every European language. On its appearing in Russian, the late empress Catharine transmitted to the author a large and elegant medallion of gold, accompanied by a letter expressive of her sentiments of the utility of his exertions towards promoting the welfare of mankind in general. Yet successful as this work has proved,

Dr. Buchan's expectations from it were not great, and he sold the copyright in 1771 for a very inconsiderable sum; but the liberal purchaser, the late Mr. Cadell, and his successors, made the doctor a handsome present on revising each edition, of which he lived to see nineteen published, amounting to upwards of 80,000 copies. It has likewise been printed in Ireland and America, and pirated in various shapes in England, but without much diminution either of the sale or credit of the authentic work.

On the death of Fergusson, the celebrated lecturer on natural philosophy, which took place about the year 1775, he bequeathed to the doctor the whole of his apparatus. Unwilling that this collection, which at that period was perhaps the best this country could boast of, should remain shut up and useless, the doctor, with the assistance of his son, who conducted the experimental part, delivered several courses of lectures, during three years, at Edinburgh, with great success, the theatre being always crowded with auditors. On removing to London, he disposed of this apparatus to Dr. Lettsom. Of natural philosophy, the part which particularly attracted the doctor's attention was astronomy. Nothing delighted him more than to point out the celestial phenomena on a fine starlight evening to any young person who appeared willing to receive information; and the friendship of the late highly respectable astronomer royal, Dr. Maskelyne, afforded him every facility of renovating his acquaintance with the planetary bodies, whenever so inclined.

He was possessed of a most retentive memory, which was particularly exemplified in his recollection of the Bible, which in his more early years he had been much accustomed to peruse with attention. On an appeal being made to him concerning any particular text of scripture, he hardly ever erred in giving the very words of which it consisted, and pointing out the precise chapter and verse where it was to be found. The same faculty furnished him with an infinite fund of amusing anecdotes, which he used to relate in a good-humoured and entertaining manner. This talent rendered his company much courted by private circles, and interfered with that assiduous attention to business requisite to ensure success to a medical practitioner in the metropolis, which his popular reputation and pleasing manners were in other respects well calculated to obtain. He latterly confined his practice to giving advice

at home, and in that way did more business than most people acquainted with his habits supposed.

The doctor had a prepossessing exterior, and was of a mild, humane, and benevolent disposition, which not only embraced all the human race, but was extended to the whole of the animal creation. He was blessed with an excellent constitution, never having experienced sickness till within a year of his decease, when he began sensibly to decline. The immediate cause of his death, of the approach of which he was sensible, and which he met with the same gentleness and equanimity which characterized every action of his life, appeared to be an accumulation of water in the chest. He died Feb. 25, 1805, in the seventy-sixth year of his age, and is buried in the cloisters of Westminster-abbey. Two children survive him, a daughter and a son, the latter of whom, a man of profound and general learning, has been for some years settled in practice as a physician in Percy-street, London.

Besides the works, above-mentioned, Dr. Buchan published a "Treatise on the Venereal Disease," 1796, which has passed through several editions; "Cautions concerning Cold-bathing, and drinking Mineral-waters," 1786, 8vo; and "A Letter to the Patentee, concerning the medical properties of Fleecy Hosiery," 1790, 8vo.[1]

BUCHANAN (GEORGE), a Scottish historian, and Latin poet, of great eminence, and uncommon abilities and learning, was descended from an ancient family, and was born at Killairn, in the shire of Lenox, in Scotland, in the month of February 1506. His father died of the stone in the prime of life, whilst his grandfather was yet living; by whose extravagance the family, which before was but in low circumstances, was now nearly reduced to the extremity of want. He had, however, the happiness of a very prudent mother, Agnes, the daughter of James Heriot of Trabrown, who, though she was left a widow with five sons and three daughters, brought them all up in a decent manner, by judicious management. She had a brother, Mr. James Heriot, who, observing the marks of genius which young George Buchanan discovered when at school, sent him to Paris in 1520 for his education. There he closely applied himself to his studies, and particularly cultivated his poetical talents: but before he had been there quite

[1] Gent. Mag. 1805.—Memoirs of William Smellie, F. R. S. and F. A. S. E. which contain a correspondence with Dr. Buchan, &c.

two years, the death of his uncle, and his own ill state of health, and want of money, obliged him to return home. Having arrived in his native country, he spent almost a year in endeavouring to re-establish his health; and in 1523, in order to acquire some knowledge of military affairs, he made a campaign with the French auxiliaries, who came over into Scotland with John duke of Albany. But in this new course of life he encountered so many hardships, that he was confined to his bed by sickness all the ensuing winter. He had probably much more propensity to his books, than to the sword; for early in the following spring he went to St. Andrews, and attended the lectures on logic, or rather, as he says, on sophistry, which were read in that university by John Major, or Mair, a professor in St. Saviour's college, and assessor to the dean of Arts, whom he soon after accompanied to Paris. After struggling for about two years with indigence and ill fortune, he was admitted, in 1526, being then not more than twenty years of age, in the college of St. Barbe, where he took the degree of B. A. in 1527, and M. A. in 1528, and in 1529 was chosen *procurator nationis*, and began then to teach grammar, which he continued for about three years. But Gilbert Kennedy, earl of Cassils, a young Scottish nobleman, being then in France, and happening to fall into the company of Buchanan, was so delighted with his wit, and the agreeableness of his manners, that he prevailed upon him to continue with him five years. According to Mackenzie, he acted as a kind of tutor to this young nobleman; and, during his stay with him, translated Linacre's Rudiments of grammar out of English into Latin; which was printed at Paris, by Robert Stephens, in 1533, and dedicated to the earl of Cassils. He returned to Scotland with that nobleman, whose death happened about two years after; and Buchanan had then an inclination to return to France: but James V. king of Scotland prevented him, by appointing him preceptor to his natural son, James, afterwards the abbot of Kelso, who died in 1548, and not, as some say, the earl of Murray, regent of that kingdom. About this time, he wrote a satirical poem against the Franciscan friars, entitled, "Somnium;" which irritated them to exclaim against him as a heretic. Their clamours, however, only increased the dislike which he had conceived against them on account of their disorderly and licentious lives; and inclined him the more to

wards Lutheranism, to which he seems to have had before no inconsiderable propensity. About the year 1538, the king having discovered a conspiracy against himself, in which he suspected that some of the Franciscans were concerned, commanded Buchanan to write a poem against that order. But he had probably already experienced the inconveniency of exasperating so formidable a body; for he only wrote a few verses which were susceptible of a double interpretation, and he pleased neither party. The king was dissatisfied, that the satire was not more poignant; and the friars considered it as a heinous offence, to mention them in any way that was not honourable. But the king gave Buchanan a second command, to write against them with more severity; which he accordingly did in the poem, entitled, "Franciscanus;" by which he pleased the king, and rendered the friars his irreconcileable enemies. He soon found, that the animosity of these ecclesiastics was of a more durable nature than royal favour: for the king had the meanness to suffer him to feel the weight of their resentment, though it had been chiefly excited by obedience to his commands. It was not the Franciscans only, but the clergy in general, who were incensed against Buchanan: they appear to have made a common cause of it, and they left no stone unturned till they had prevailed with the king that he should be tried for heresy. He was accordingly imprisoned at the beginning of 1539, but found means to make his escape, as he says himself, out of his chamber-window, while his guards were asleep. He fled into England, where he found king Henry the Eighth persecuting both protestants and papists. Not thinking that kingdom, therefore, a place of safety, he again went over into France, to which he was the more inclined because he had there some literary friends, and was pleased with the politeness of French manners. But when he came to Paris, he had the mortification to find there cardinal Beaton, who was his great enemy, and who appeared there as ambassador from Scotland. Expecting, therefore, to receive some ill offices from him, if he continued at Paris, he withdrew himself privately to Bourdeaux, at the invitation of Andrew Govea, a learned Portuguese, who was principal of a new college in that city. Buchanan taught in the public schools there three years; in which time he composed two tragedies, the one entitled, "Baptistes, sive Calumnia," and the other "Jephthes,

sive Votum*;" and also translated the Medea and Alcestis of Euripides. These were all afterwards published; but they were originally written in compliance with the rules of the school, which every year required some new dramatic exhibition; and his view in choosing these subjects was, to draw off the youth of France as much as possible from the allegories, which were then greatly in vogue, to a just imitation of the ancients; in which he succeeded beyond his hopes. During his residence at Bourdeaux, the emperor Charles V. passed through that city; upon which Buchanan presented his imperial majesty with an elegant Latin poem, in which the emperor was highly complimented, and at which he expressed great satisfaction. But the animosity of cardinal Beaton still pursued our poet: for that haughty prelate wrote letters to the archbishop of Bourdeaux, in which he informed him, that Buchanan had fled his country for heresy; that he had lampooned the church in most virulent satires; and that if he would put him to the trial, he would find him a most pestilentious heretic. Fortunately for Buchanan, these letters fell into the hands of some of his friends, who found means to prevent their effects: and the state of public affairs in Scotland, in consequence of the death of king James V. gave the cardinal so much employment, as to prevent any farther prosecution of his rancour against Buchanan.

In 1543, he quitted Bourdeaux, on account of the pestilence being there; and about this time seems to have had some share in the education of Michael de Montaigne, the celebrated author of the Essays. In 1544, he went to Paris, where he taught the second class of the college of Bourbon, as Turnebus did the first, and Muretus the third; and it appears that in some part of this year he was afflicted with the gout. In 1547, he went into Portugal with his friend Andrew Govea, who had received orders from the king his master to return home, and bring with him a certain number of learned men, qualified to teach the Aristotelian philosophy, and polite literature, in the university

* A translation of the Baptistes was published, in 1641, which Mr. Peck supposed to have been made by Milton, and therefore re-printed it with his New Memoirs of the Life and Poetical Works of Milton, published in 4to, in 1740. The Baptistes, though the first written, was not published till the year 1578, when it was printed at London. His translation of the Medea of Euripides was acted at Bourdeaux in 1543. His Jephthes was published at Paris in 1554, and his translation of the Alcestis of Euripides at the same place in 1556.

which he had lately established at Coimbra. He says, that he the more readily agreed to go to Portugal, because that "all Europe besides was either actually engaged in foreign or domestic wars, or upon the point of being so; and that this corner of the world appeared to him the most likely to be free from tumults and disturbances. Besides which, his companions in that journey were such, that they seemed rather his familiar friends than strangers, or foreigners; for with most of them he had been upon terms of much intimacy for some years; and they were men well known to the world by their learned works *."

During the life of Govea, who was a great favourite of his Portuguese majesty, matters went on extremely well with Buchanan in Portugal; but after the death of Govea, which happened in 1548, a variety of ill treatment was practised against the learned men who followed him, and particularly against Buchanan. He was accused of being author of the poem against the Franciscans, of having eaten flesh in time of Lent, and of having said that, with respect to the Eucharist, St. Augustine was more favourable to the doctrine of the reformers, than to that of the church of Rome. Besides these enormities, it was also deposed against him by certain witnesses, that they had heard from divers reputable persons, that Buchanan was not orthodox as to the Romish faith and religion. These were sufficient reasons in that country for putting any man into the inquisition; and accordingly, Buchanan was confined there about a year and a half. He was afterwards removed to a more agreeable prison, being confined in a monastery till he should be better instructed in the principles of the Romish church. He says of the monks under whose care he was placed, that "they were altogether ignorant of religion, but were otherwise, men neither bad in their morals, nor rude in their behaviour." It was during his residence in this monastery, that he began to translate the

* Mackenzie says, that "before Buchanan undertook this voyage for Portugal, he caused his friend Andrew Govea to inform the king of Portugal, by a letter, of the whole affair between him and the Franciscans in Scotland, and that the satire he had writ against them, was not, as his enemies gave out, to defame the catholics, but wrote in obedience to the king his master's command, whom the Franciscans had offended. The king of Portugal being satisfied with this apology, Govea, Nicholas Gruchius, Gulielmus Garantæus, Jacobus Tævius, Helius Venetus, Mr. Buchanan, and his brother Mr. Patrick Buchanan, embarked for Portugal, where they safely arrived in the year 1547."

Psalms of David* into Latin verse; and which he executed, says Mackenzie, "with such inimitable sweetness and elegancy, that this version of the Psalms will be esteemed and admired as long as the world endures, or men have any relish for poetry." Having obtained his liberty in 1551, he desired a passport of the king, in order to return to France; but his majesty endeavoured to retain him in his service, and assigned him a small pension till he should procure him an employment. But these uncertain hopes did not detain him long in Portugal; and indeed, it was not to be supposed that the treatment which he had received there, could give a man of Buchanan's temper any great attachment to the place. He readily embraced an opportunity which offered of embarking for England, where, however, he made no long stay, though some advantageous offers were made him. Edward VI. was then upon the throne of England, but Buchanan, apprehending the affairs of that kingdom to be in a very unsettled state, went over into France at the beginning of the year 1553. It seems to have been about this time that he wrote some of those satirical pieces against the monks, which are found in his "Fratres Fraterrimi." He was also probably now employed at Paris in teaching the belles-lettres; but though he seems to have been fond of France,

* Mr. Granger observes, that "the most applauded of Buchanan's poetical works is his translation of the Psalms, particularly of the 104th."—"This psalm has been translated into Latin by nine Scottish poets. Eight of these translations were printed at Edinburgh, 1699, 12mo, together with the Poetic Duel of Dr. George Eglisem with Buchanan. The former accused that great poet of bad Latin, and bad poetry, in his version of this psalm, and made no scruple of preferring his own translation of it to Buchanan's." Eglisem made an appeal to the university of Paris, concerning the justice of his own criticisms on Buchanan. In the second volume of the "Poetarum Scotorum Musæ Sacræ," published at Edinburgh, in 1739, is reprinted the piece mentioned by Mr. Granger, under the following title: "Poeticum Duellum: seu Georgii Eglisemmii cum Georgio Buchanano pro dignitate Paraphraseos Psalmi civ. certamen. Cui adnectitur Gul. Barclaii, amœniorum artium & medicinæ doctoris, de eodem certamine judicium; nec non consilium collegii medici Parisiensis de ejusdem Eglisemmii manià, quod carmine exhibuit Arcturus Jonstonus, M. D." The vanity and absurdity of Eglisem are ridiculed in this with much humour. Barclay says, that "it would be more difficult to find in Buchanan's translation any verses that are not good, than it would be to find any in Eglisem's that are not bad." In the Poeticum Duellum the versions of the 104th psalm by Buchanan and Eglisem are printed opposite to each other; and at the end of the second volume of the Poetarum Scotorum, besides the pieces concerning Buchanan and Eglisem, are six other versions of the same psalm, by Scottish poets, the last of whom is Dr. Archibald Pitcairne. These are the versions mentioned by Mr. Granger, but he enumerates one more than there are, there being only eight in the whole, including those of Buchanan and Eglisem.

yet he sometimes expresses his dissatisfaction at his treatment and situation there. The subject of one of his elegies is the miserable condition of those who were employed in teaching literature at Paris. His income was, perhaps, small; and he seems to have had no great propensity to œconomy; but this is a disposition too common among the votaries of the Muses, to afford any peculiar reproach against Buchanan. In 1555, the marshal de Brissac, to whom he had dedicated his "Jephthes," sent for Buchanan into Piedmont, where he then commanded, and made him preceptor to Timoleon de Cossé, his son; and he spent five years in this station, partly in Italy, and partly in France. This employment probably afforded him much leisure; for he now applied himself closely to the study of the sacred writings, in order to enable him to form the more accurate judgment concerning the subjects in controversy between the Protestants and Papists. It was also during this period that he composed his ode upon the taking of Calais by the duke of Guise, his epithalamium upon the marriage of Mary queen of Scots to the Dauphin of France, and part of his poem upon the Sphere.

In the year 1561, he returned to Scotland, and finding the reformation in a manner established there, he openly renounced the Romish religion, and declared himself a Protestant, but attended the court of queen Mary, and even superintended her studies. In 1563 the parliament appointed him, with others, to inspect the revenues of the universities, and to report a model of instruction. He was also appointed by the assembly of the church, to revise the "Book of Discipline." In 1564 the queen gave him a pension of five hundred pounds Scotch, which has been, not very reasonably, made the foundation of a charge of ingratitude against him, because he afterwards could not defend the queen's conduct with respect to the murder of her husband, and her subsequent marriage with Bothwell. About 1566 he was made principal of St. Leonard's college, in the university of St. Andrew's, where he taught philosophy for some time; and he employed his leisure hours in collecting all his poems, such of them excepted as were in the hands of his friends, and of which he had no copies. In 1567, on account of his uncommon abilities and learning, he was appointed moderator of the general assembly of the church of Scotland. He joined himself to the party that acted against queen Mary, and

appears to have been particularly connected with the earl of Murray, who had been educated by him, and for whom he had a great regard. He attended that nobleman to the conference at York, and afterwards at Hampton-court, being nominated one of the assistants to the commissioners who were sent to England against queen Mary. He had been previously appointed, in an assembly of the Scottish nobility, preceptor to the young king James VI.*

During his residence in England, he wrote some encomiastic verses in honour of queen Elizabeth, and several English ladies of rank, from whom he received presents. He appears to have been very ready to receive favours of that kind; and, like Erasmus, not to have been at all backward in making his wants known, or taking proper measures to procure occasional benefactions from the great. In 1571 he published his "Detectio Mariæ Reginæ," in which he very severely arraigned the conduct and character of queen Mary, and expressly charged her with being concerned in the murder of her husband lord Darnly. At the beginning of 1570, his pupil, the earl of Murray, regent of Scotland, was assassinated, which, Mackenzie says, "was a heavy stroke to him, for he loved him as his own life." He continued, however, to be in favour with some of those who were invested with power in Scotland; for, after the death of the earl of Murray, he was appointed one of the lords of the council, and lord privy seal. It appears also that he had a pension of one hundred pounds a year, settled on him by queen Elizabeth. In 1579 he published his famous treatise "De Jure Regni apud Scotos;" which he dedicated to king James. In 1582 he published at Edinburgh, his "History of Scotland," in twenty books, on which he had chiefly employed the last twelve or thirteen years of his life. He

* It appears from a story related by Mackenzie, that Buchanan had not the most profound reverence for the rank of his royal pupil. The young king being one day at play with his fellow pupil, the master of Erskine, the earl of Mar's eldest son, Buchanan, who was reading, desired them to make less noise. Finding that they disregarded his admonition, he told his majesty, that if he did not hold his tongue, he would certainly whip him. The king replied, he should be glad to see who would *bell the cat*, alluding to the fable. Upon this, Buchanan threw his book from him in a passion, and gave his majesty a severe whipping. The old countess of Mar, who was in an adjoining apartment, hearing the king cry, ran to him, and inquired what was the matter. He told her, that the master, for so Buchanan was called, had whipped him. She immediately asked Buchanan "how he durst put his hand on the Lord's anointed?" His reply was, "Madam, I have whipped his a——, you may kiss it if you please."

died at Edinburgh the same year, on the 5th of December, in the seventy-sixth year of his age. Towards the close of his life, he had sometimes resided at Stirling. It is said, that when he was upon his death-bed, he was informed that the king was highly incensed against him for writing his book "De Jure Regni," and his "History of Scotland;" to which he replied, that "he was not much concerned about that; for he was shortly going to a place where there were few kings." We are also told, that when he was dying, he called for his servant, whose name was Young, and asked him how much money he had of his; and finding that it was not sufficient to defray the expences of his burial, he commanded him to distribute it amongst the poor. His servant thereupon asked him: "Who then would be at the charge of burying him?" Buchanan replied, "That he was very indifferent about that; for if he were once dead, if they would not bury him, they might let him lie where he was, or throw his corpse where they pleased." Accordingly, he was buried at the expence of the city of Edinburgh. Archbishop Spotswood says of Buchanan, that "in his old age he applied himself to write the Scots History, which he renewed with such judgment and eloquence, as no country can shew a better: only in this he is justly blamed, that he sided with the factions of the time, and to justify the proceedings of the noblemen against the queen, he went so far in depressing the royal authority of princes, and allowing their controulment by subjects; his bitterness also in writing of the queen, and of the times, all wise men have disliked; but otherwise no man hath merited better of his country for learning, nor thereby did bring to it more glory. He was buried in the common burial-place, though worthy to have been laid in marble, and to have had some statue erected to his memory; but such pompous monuments in his life he was wont to scorn and despise, esteeming it a greater credit, as it was said of the Roman Cato, to have it asked, Why doth he lack a statue? than to have had one, though never so glorious, erected."

Mr. Teissier says, that "it cannot be denied but Buchanan was a man of admirable eloquence, of rare prudence, and of an exquisite judgment; he has written the History of Scotland with such elegancy and politeness, that he surpasses all the writers of his age; and he has even equalled the ancients themselves, without excepting either Sallust

or Titus Livius. But he is accused by some of being an unfaithful historian, and to have shewn in his history an extreme aversion against queen Mary Stuart; but his master-piece is his Paraphrase upon the Psalms, in which he outdid the most famous poets amongst the French and Italians."

Mr. James Crawford, in his "History of the House of Este," says, "Buchanan not only excelled all that went before him in his own country, but scarce had his equal in that learned age in which he lived. He spent the first flame and rage of his fancy in poetry, in which he did imitate Virgil in heroics, Ovid in elegiacs, Lucretius in philosophy, Seneca in tragedies, Martial in epigrams, Horace and Juvenal in satires. He copied after these great masters so perfectly, that nothing ever approached nearer the original: and his immortal Paraphrase on the Psalms doth shew, that neither the constraint of a limited matter, the darkness of expression, nor the frequent return of the same, or the like phrases, could confine or exhaust that vast genius. At last, in his old age, when his thoughts were purified by long reflection and business, and a true judgment came in the room of one of the richest fancies that ever was, he wrote our History with such beauty of style, easiness of expression, and exactness in all its parts, that no service or honour could have been done the nation like it, had he ended so noble a work as he begun, and carried it on till James the Fifth's death. But being unhappily engaged in a faction, and resentment working violently upon him, he suffered himself to be so strangely biassed, that in the relations he gives of many of the transactions of his own time, he may rather pass for a satirist than an historian."

Burnet says, that "in the writings of Buchanan there appears, not only all the beauty and graces of the Latin tongue, but a vigour of mind, and quickness of thought, far beyond Bembo, or the other Italians, who at that time affected to revive the purity of the Roman style. It was but a feeble imitation of Tully in them; but his style is so natural and nervous, and his reflections on things are so solid (besides his immortal poems, in which he shews how well he could imitate all the Roman poets, in their several ways of writing, that he who compares them will be often tempted to prefer the copy to the original), that he is

justly reckoned the greatest and best of our modern authors."

The celebrated Thuanus observes, that "Buchanan, being old, began to write the history of his own country; and although, according to the genius of his nation, he sometimes inveighs against crowned heads with severity, yet that work is written with so much purity, spirit, and judgment, that it does not appear to be the production of a man who had passed all his days in the dust of a school, but of one who had been all his life-time conversant in the most important affairs of state. Such was the greatness of his mind, and the felicity of his genius, that the meanness of his condition and fortune has not hindered Buchanan from forming just sentiments of things of the greatest moment, or from writing concerning them with a great deal of judgment."

Dr. Robertson, speaking of Buchanan's History of Scotland, says, that "if his accuracy and impartiality had been, in any degree, equal to the elegance of his taste, and to the purity and vigour of his style, his history might be placed on a level with the most admired compositions of the ancients. But, instead of rejecting the improbable tales of chronicle writers, he was at the utmost pains to adorn them; and hath clothed with all the beauties and graces of fiction, those legends which formerly had only its wildness and extravagance." In another place, the same celebrated historian observes, that "the happy genius of Buchanan, equally formed to excel in prose and in verse, more various, more original, and more elegant, than that of almost any other modern who writes in Latin, reflects, with regard to this particular, the greatest lustre on his country."

The genius and erudition of Buchanan have procured him, as a writer, the applause even of his enemies: but, as a man, he has been the subject of the most virulent invectives. Far from confining themselves to truth, they have not even kept within the bounds of probability; and some of the calumnies which have been published against him, related by Bayle, are calculated only to excite our risibility. The learned John Le Clerc has very ably shewn, that there is much reason to conclude, that many of the severe censures which have been thrown out against Buchanan, were the result of ignorance, of prejudice, and of

party animosity. That he was himself influenced by some degree of partiality to the party with which he was connected, that he was sometimes deceived by the reports of others, and that in the earlier part of his History, his zeal for the honour of his country has led him into some misrepresentations, may be admitted: but we do not apprehend that he wilfully and intentionally violated the truth, or that there is any just ground for questioning his integrity. Le Clerc observes, that as to the share which Buchanan had in public affairs, it appears even from the Memoirs of sir James Melvil, who was of the opposite party, that "he distinguished himself by his probity, and by his moderation." The prejudices of many writers against him have been very great: he had satirized the priests, and many of them therefore were his most inveterate enemies; he was generally odious to the bigotted advocates for the Romish church, and to the partisans of Mary; and his free and manly spirit rendered him extremely disagreeable to court flatterers and parasites, and the defenders of tyranny. His dialogue "De Jure Regni," which certainly contains some of the best and most rational principles of government, whatever may be thought of some particular sentiments, and which displays uncommon acuteness and extent of knowledge, has been one source of the illiberal abuse that has been thrown out against him. But it is a performance that really does him great honour; and the rather, because it was calculated to enforce sound maxims of civil policy, in an age in which they were generally little understood. Some farther testimonies of authors concerning him may be found in our references.

Dr. Lettice concludes a well-written life of him by remarking, that Buchanan, with regard to his person, is said to have been slovenly, inattentive to dress, and almost to have bordered upon rusticity in his manners and appearance. The character of his countenance was manly but austere, and the portraits remaining of him bear testimony to this observation. But he was highly polished in his language and style of conversation, which was generally much seasoned with wit and humour. On every subject he possessed a peculiar facility of illustration by lively anecdotes and short moral examples; and when his knowledge and recollection failed in suggesting these, his invention immediately supplied him. He has been too justly reproached with instances of revenge, and forgetfulness of

obligations. These seem not, however, to have been characteristic qualities, but occasional failures of his nobler nature, and arising from too violent an attachment to party, and an affection too partial towards individuals. To the same source, perhaps, may be traced that easiness of belief to which he is found too frequently to resign his better judgment. His freedom from anxieties relative to fortune, and indifference to outward and accidental circumstances, gained him, with some, the reputation of a Stoic philosopher; but as a state of mind undisturbed by the vicissitudes of life, and a disposition to leave the morrow to take care of itself, are enjoined by one far better than Zeno, let us not forget that Buchanan is affirmed moreover to have been religious and devout, nor unjustly place so illustrious a figure in the niche of an Athenian portico, which claims no inferior station in the Christian temple.[1]

BUCHOLTZER, or BUCHOLCER (ABRAHAM), usually ranked among the German reformers, was born Sept. 28, 1529, at Schonaw near Wittemberg, at which university he was educated, and where he contracted an acquaintance with Melancthon, and while he was studying the scriptures in their original languages, imbibed the principles of the reformation. In 1555 he went into Silesia, where the senate of Grunbergue invited him to superintend a school newly erected in that city. This offer, by Melancthon's advice, he accepted in the following year, and raised the school to a very high degree of reputation. Melancthon had so good an opinion of him as to declare that no young man could be supposed unfit for a university, who had been educated under Bucholtzer. Nor was he less celebrated as a preacher; and upon account of his services in promoting the reformation, enjoyed the favour and patronage of Catherine, widow of Henry duke of Brunswick, Ernest prince of Anhalt, and other persons of rank. He died at Freistad in Silesia, Oct. 14, 1584. He composed a chronology from the beginning of the world to the year 1580, under the title of "Isagoge chronologica," which was often reprinted.[2]

[1] Biog. Brit.—Chalmers's Life of Ruddiman passim, but especially from p. 310.—Hume, Robertson, and Stuart's Histories, as far as respect queen Mary.—Laing's History of Scotland, and an elaborate review of it in the British Critic.—Mackenzie's Scotch writers, vol. III. &c. &c.

[2] Melchior Adam in vitis Theolog.—Freheri Theatrum.—Fuller's Abel Redivivus.—Moreri.—Vossius de Scient. Mathemat.—Blount's Censura.—Saxii Onomast.

BUCK (SAMUEL) was an ingenious English engraver, who, assisted by his brother Nathaniel, drew and engraved a large number of plates of various sizes, consisting of views of churches, monasteries, abbies, castles, and other ruins. They executed also views of the principal cities and towns in England and Wales, and among them a very large one of the cities of London and Westminster. They are all done in the same style, the back-grounds being slightly etched, and the buildings finished with the graver, in a stiff manner. Their drawings, especially those of the ruins, &c. appear to have been too hastily made, and are frequently inaccurate; but, in many instances, they are the only views we have of the places represented; and in some, the only views we can have, as several of the ruins engraved by them, have since that time been totally destroyed. Their prints amount in the whole to about 500, and still bear a great price. Samuel Buck died at his apartments in the Temple, in the eighty-fifth year of his age, August 1779. A few months before his death a liberal subscription was raised for his support. His brother had been dead many years before.[1]

BUCKERIDGE (JOHN), an eminent English prelate, was the son of William Buckeridge, by Elizabeth his wife, daughter of Thomas Keblewhyte of Basilden in Berks, son of John Keblewhyte, uncle to sir Thomas White, founder of St. John's college, Oxford. He was educated in Merchant Taylors' school, and thence sent to St. John's college, Oxon, in 1578, where he was chosen fellow, and proceeded, through other degrees, to D. D. in the latter end of 1596. After leaving the university, he became chaplain to Robert earl of Essex, and was rector of North Fambridge in Essex, and of North Kilworth in Leicestershire, and was afterwards one of archbishop Whitgift's chaplains, and made prebendary of Hereford, and of Rochester. In 1604, he was preferred to the archdeaconry of Northampton; and the same year, Nov. 5, was presented by king James to the vicarage of St. Giles's, Cripplegate, in which he succeeded Dr. Andrews, then made bishop of Chichester. About the same time he was chaplain to the king; was elected president of St. John's college, 1605, and installed canon of Windsor, April 15, 1606. His eminent abilities in the pulpit were greatly esteemed at court; insomuch

[1] Strutt.—Gent. Mag. 1779, p. 67, 424.—Nichols's Bowyer.

that he was chosen to be one of the four (Dr. Andrews, bishop of Chichester, Dr. Barlow of Rochester, and Dr. John King, dean of Christ-church, Oxford, being the other three) who were appointed to preach before the king at Hampton-court in September 1606, in order to bring the two Melvins and other presbyterians of Scotland to a right understanding of the church of England. He took his text out of Romans xiii. 1. and managed the discourse (as archbishop Spotswood, who was present, relates), both soundly and learnedly, to the satisfaction of all the hearers, only it grieved the Scotch ministers to hear the pope and presbytery so often equalled in their opposition to sovereign princes.

In the year 1611 he was promoted to the see of Rochester, to which he was consecrated June 9. Afterwards, by the interest of his sometime pupil, Dr. Laud, then bishop of Bath and Wells, he was translated to Ely in 1628; where, having sat a little more than three years, he died May 23, 1631, and on the 31st was buried in the parish church of Bromley in Kent, without any memorial, although he appears to have been a very pious, learned, and worthy bishop, and had been a benefactor to the parish. His works are "De Potestate Papæ in rebus temporalibus, sive in regibus deponendis usurpata: adversus Robertum Cardinalem Bellarminum, lib. II. In quibus respondetur authoribus, scripturis, rationibus, exemplis contra Gul. Barclaium allatis," Lon. 1614, 4to. He published also "A Discourse on Kneeling at the Communion," and some occasional sermons, of which a list may be seen in Wood.[1]

BUCKHURST. See SACKVILLE.

BUCKLAND (Ralph), a popish divine of some note, was born at West Harptre, the seat of an ancient family of his name in Somersetshire, about 1564. In 1579, he was admitted commoner in Magdalen college, Oxford, and afterwards passed some years in one of the inns of court. Having at last embraced the popish religion, he spent seven years in Doway college, and being ordained priest, returned to England, acted as a missionary for about twenty years, and died in 1611. He published, 1. A translation of the "Lives of the Saints" from Surius. 2. "A Persuasive against frequenting Protestant Churches," 12mo.

[1] Ath. Ox. vol. I.—Bentham's Ely.—Spotswood's Hist. p. 497, where he is termed bishop of Rochester, which Bentham says he was not until 1611.—Lodge's Illustrations, vol. III. 311.

3. "Seven sparks of the enkindled flame, with four lamentations, composed in the hard times of queen Elizabeth," 12mo. From this book, archbishop Usher, in a sermon preached in 1640, on Nov. 5, produced some passages hinting at the gun-powder plot. The passages are not, perhaps, very clearly in point, nor can we suppose any person privy to the design fool enough at the same time to give warning of it. This Buckland also wrote "De Persecutione Vandalica," a translation from the Latin of Victor, bishop of Biserte, or Utica.[1]

BUCKLER (BENJAMIN), D. D. a learned and ingenious English clergyman and antiquary, was born in 1716, and educated at Oriel college, Oxford, where he took his master's degree in 1739. He was afterwards elected a fellow of All-Souls college, where he proceeded B. D. in 1755, and D. D. in 1759. In 1755 he was presented to the vicarage of Cumner in Berkshire, by the earl of Abingdon. He was also rector of Frilsham in the same county. He died and was buried at Cumner, Dec. 24, 1780, being at that time likewise keeper of the archives in the university of Oxford, to which office he was elected in 1777. His talents would in all probability have advanced him to higher stations, had they been less under the influence of those honest principles, which, although they greatly dignify a character, are not always of use on the road to preferment. In truth, says the author of his epitaph *, he preserved his integrity chaste and pure: he thought liberally, and spoke openly; a mean action was his contempt. He possessed not great riches, secular honours, or court favours; but he enjoyed blessings of a much higher estimation, a competency, a sound mind, an honest heart, a good conscience, and a faith unshaken.

Dr. Buckler, who was an able antiquary, assisted his friend and contemporary, Mr. Justice Blackstone, in his researches respecting the right of fellowships, &c. in All-Souls college, and drew up that valuable work, the "Stemmata Chicheleana; or, a genealogical account of some of the families derived from Thomas Chichele, of Higham-Ferrers, in the county of Northampton; all whose de-

[1] Ath. Ox. I.—Dodd's Ch. Hist. vol. II.

* By a strange mistake, this epitaph is said (Gent. Mag. 1792, p. 224.) to have been written by Mr. Justice Blackstone, who had then been dead so long that Dr. Buckler had an opportunity of contributing to the erection of his statue in All-Souls college.

scendants are held to be entitled to fellowships in All-Souls college, Oxford, by virtue of their consanguinity to archbishop Chichele, the founder," Oxford, 1765, 4to. The college having afterwards purchased, at Mr. Anstis's sale, many large MS volumes by him, relating to the history and constitution of this college, and the case of founder's kindred, Dr. Buckler published "A Supplement to the Stemmata," Oxford, 1775, and afterwards went on continuing it, as information offered itself, but no more has been published. We find him also as one of the proctors, signing his name to a pamphlet, which he probably wrote, entitled "A reply to Dr. Huddesford's observations relating to the delegates of the press, with a narrative of the proceedings of the proctors with regard to their nomination of a delegate," Oxford, 1756, 4to. In this it is the object to prove, against Dr. Huddesford, that the right of nominating such delegates is in the proctors absolutely, and that the vice-chancellor has not a negative.

Long before this, Dr. Buckler afforded a proof of excellent humour. Mr. Pointer having in his account of the antiquities of Oxford, a superficial and incorrect work, degraded the famous mallard of All-Souls into a goose, Buckler published, but without his name, "A complete vindication of the Mallard of All-Souls college against the injurious suggestions of the rev. Mr. Pointer," Lond. 1750, 8vo, and a second edition, 1751. This produced another exquisite piece of humour, entitled "Proposals for printing by subscription, the History of the Mallardians." This was to have been executed in three parts, the contents of which will give the reader some idea of Mr. Bilson's humour, and that of Rowe Mores, who assisted him in drawing up the proposals, and bore the expence of some engravings which accompany it. "Part I. Of the origin of the Mallardians. Of the foundation of the house of Mallardians. The intent of that foundation, and how far it has been answered. Of the affinity between the Mallardians and the order of the Thelemites. Of the library of the Mallardians; and of the cat that was starved to death in it. Part II. Of the manners of the Mallardians. Of their comessations, compotations, ingurgitations, and other enormities, from their first settlement till their visitation by archbishop Cranmer. Part III. The subject of the second part continued from the death of archbishop Cranmer to the dissolution of Bradgate-Hall, alias les Tunnys, (*i. e.*

the Three Tuns Tavern). To the whole will be added, a full account of the annual festival of the Mallardians. Of the adventures common at this festival. Of the presidents, or lords of this festival, with their characters drawn at length. Of the Swopping-Song of the Mallardians, with annotations on the same. Of the progress of the Mallardians to Long Crendon, and of their demeanour to Damosels. And, lastly, a true history of their doughty champion Pentrapolin à Calamo, usually styled by way of eminence, The BUCKLER of the Mallardians."—Dr. Buckler published also two occasional sermons in 1759.[1]

BUCQUET (JOHN BAPTIST MICHEL), an eminent French physician, censor royal, doctor-regent and professor of chemistry in the faculty of medicine at Paris, an adjunct of the academy of sciences, and an ordinary associate of the royal medical society, was born at Paris, Feb. 18, 1746. His father intended him for the bar, but his inclination soon led him to relinquish that profession for the study of the various sciences connected with medicine, in all which he made great proficiency, and gave lectures on mineralogy and chemistry. His plan and familiar mode of teaching soon procured him numerous pupils, and connecting himself with Lavoisier and other eminent chemists, he instituted a variety of experiments which, while they procured him the notice and honours of his profession, much impaired his health, and at a very early age, he was so debilitated in body and mind, as to require the use of stimulants to excite a momentary vigour; he is even said to have taken one hundred grains of opium in a day. By these means he was enabled to protract his existence until Jan. 24, 1780, when he died completely exhausted, although only in his thirty-fourth year. Except his papers in the literary journals, we know of only one publication of Bucquet's, "Introduction a l'etude des corps naturels, tirés du regne vegetal," 1773, 2 vols. 12mo. This was intended for the use of his pupils.[2]

BUDDEUS (JOHN FRANCIS), a celebrated Lutheran divine, was born June 25, 1667, at Anclam, a town in Pomerania, where his father was a clergyman, who bestowed great pains on his education, with a view to the same profession. Before he went to the university, he was taught

[1] Gough's Topography, vol. II.—Gent. Mag. 1792, p. 224, &c.—Nichols's Bowyer.

[2] Eloges des Academiciens, vol. II. 1799.—Dict. Hist.

Greek and Latin, Hebrew, Chaldaic, and Syriac, and had several times read the scriptures in their original tongues. In 1685, at the age of eighteen, he was sent to Wittemberg, where he studied history, oriental learning, and the canon law, under the ablest professors, and with a success proportioned to the stock of knowledge he had previously accumulated. In 1687 he received the degree of M. A. and printed on that occasion his thesis on the symbols of the Eucharist. In 1689 he was assistant professor of philosophy; and some time after, having removed to Jena, gave lessons to the students there with the approbation and esteem of the professors. In 1692 he was invited to Cobourg, as professor of Greek and Latin. In 1693, when Frederick, elector of Brandenburgh, afterwards king of Prussia, founded the university of Halle, Buddeus was appointed professor of moral and political philosophy, and after filling that office for about twelve years, he was recalled to Jena in 1705, to be professor of theology. The king of Prussia parted with him very reluctantly on this occasion, but Buddeus conceived his new office so much better calculated for his talents and inclination, that he retained it for the remainder of his life, refusing many advantageous offers in other universities; and the dukes of Saxony of the Ernestine branch, to whom the university of Jena belongs, looking upon Buddeus as its greatest ornament, procured him every comfort, and bestowed their confidence on him in the case of various important affairs. In 1714, he was made ecclesiastical counsellor to the duke of Hildburghausen; and afterwards was appointed inspector of the students of Gotha and Altenburgh; assessor of the *Concilium arctius*, which had the care of the university of Jena; and he was several times pro-rector, the dukes of Saxony always reserving to themselves the rectorate of that university. Under his care the university flourished in an uncommon degree, and being an enemy to the scholastic mode of teaching, he introduced that more rational and philosophical system which leads to useful knowledge. Amidst all these employments, he was a frequent and popular preacher, carried on an extensive correspondence with the learned men of his time, and yet found leisure for the composition of his numerous works. He died Nov. 19, 1729. A very long list of his works is given in our authority; the principal are: 1. "Elementa Philosophiæ practicæ, instrumentalis et theoreticæ," 3 vols. 8vo. 2. "In-

stitutiones Theologiæ Moralis," 1711, 4to, often reprinted. 3. "Historia Ecclesiastica Veteris Testamenti," 1715, 1718, 2 vols, 4to. 4. "Institutiones Theologicæ, Dogmaticæ, variis observationibus illustratæ," 1723, 3 vols. 4to. 5. "Miscellanea Sacra," 1727, 3 vols. 4to. 6. "The Great German Historical Dictionary," 2 vols. folio, and often reprinted, was principally drawn up by our author, and published with his name.[1]

BUDEUS, or BUDE' (WILLIAM), an eminent scholar and critic, the descendant of an ancient and illustrious family in France, lord of Marli-la-ville, king's counsellor, and master of requests, was born at Paris in 1467. He was the second son of John Budé, lord of Yere and Villiers, secretary to the king, and one of the grand officers of the French chancery. In his infancy he was provided with masters; but such was the low state of Parisian education at that time, that when sent to the university of Orleans to study law, he remained there for three years, without making any progress, for want of a proper knowledge of the Latin language. Accordingly, on his return home, his parents had the mortification to discover that he was as ignorant as when he went, disgusted with study of any kind, and obstinately bent to pass his time amidst the gaieties and pleasures of youth, a course which his fortune enabled him to pursue. But after he had indulged this humour for some time, an ardent passion for study seized him, and became irresistible. He immediately disposed of his horses, dogs, &c. with which he followed the chace, applied himself to study, and in a short time made very considerable progress, although he had no masters, nor either instruction or example in his new pursuit. He became, in particular, an excellent Latin scholar, and although his style is not so pure or polished as that of those who formed themselves in early life on the best models, it is far from being deficient in fluency or elegance. His knowledge of the Greek was so great that John de Lascaris, the most learned Grecian of his time, declared that Budé might be compared with the first orators of ancient Athens. This language is perhaps complimentary, but it cannot be denied that his knowledge of Greek was very extraordinary, considering how little help he derived from instructions. He, indeed, employed at a large salary, one Hermonymus,

[1] Bibliotheque Germanique, vol. XXII.—Chaufepie Dict.—Saxii Onomast.

but soon found that he was very superficial, and had acquired the reputation of a Greek scholar merely from knowing a little more than the French literati, who at that time knew nothing. Hence Budé used to call himself *αὐτομαθης* & *ὀψιμαθης*, *i. e.* self-taught and late taught. The work by which he gained most reputation, and published under the title "De Asse," was one of the first efforts to clear up the difficulties relating to the coins and measures of the ancients; and although an Italian, Leonardus Portius, pretended to claim some of his discoveries, Budé vindicated his right to them with spirit and success. Previously to this he had printed a translation of some pieces of Plutarch, and "Notes upon the Pandects." His fame having reached the court, he was invited to it, but was at first rather reluctant. He appears to have been one of those who foresaw the advantages of a diffusion of learning, and at the same time perceived an unwillingness in the court to entertain it, lest it should administer to the introduction of what was called heresy. Charles VIII. was the first who invited him to court, but died soon after: his successor Louis XII. employed him twice on embassies to Italy, and made him his secretary. This favour continued in the reign of Francis I. who sent for Budé to court when it was held at Ardres at the interview of that monarch with Henry VIII. the king of England. From this time Francis paid him much attention, appointed him his librarian, and master of the requests, while the Parisians elected him provost of the merchants. This political influence he employed in promoting the interests of literature, and suggested to Francis I. the design of establishing professorships for languages and the sciences at Paris. The excessive heats of the year 1540 obliging the king to take a journey to the coast of Normandy, Budé accompanied his majesty, but unfortunately was seized with a fever, which carried him off Aug. 23, 1540, at Paris. His funeral was private, and at night, by his own desire. This circumstance created a suspicion that he died in the reformed religion; but of this there is no direct proof, and although he occasionally made free with the court of Rome and the corruptions of the clergy in his works, yet in them likewise he wrote with equal asperity of the reformers. Erasmus called him *portentum Galliæ*, the prodigy of France. There was a close connection between these two great men. "Their letters," says the late Dr. Jortin, "though

full of compliments and civilities, are also full of little bickerings and contests: which shew that their friendship was not entirely free from some small degree of jealousy and envy; especially on the side of Budé, who yet in other respects was an excellent person." It is not easy to determine on which side the jealousy lay; perhaps it was on both. Budé might envy Erasmus for his superior taste and wit, as well as his more extensive learning; and perhaps Erasmus might envy Budé for a superior knowledge of the Greek tongue, which was generally ascribed to him.

Budé was a student of incessant application, and when we consider him as beginning his studies late, and being afterwards involved in public business, and the cares of a numerous family, it becomes astonishing that he found leisure for the works he gave to the public. He appears in general to have been taken with the utmost reluctance from his studies. He even complains in the preface to his book "De Asse," that he had not more than six hours study on his wedding-day. He married, however, a lady who assisted him in his library, reaching him what books he requested, and looking out particular passages which he might want. In one of his letters he represents himself as married to two wives, by one of whom he had sons and daughters; and by the other named Philologia, he had books, which contributed to the maintenance of his natural issue. In another he remarks that, for the first twelve years of his marriage, he had produced more children than books, but hopes soon to bring his publications on a par with his children. It is of him a story is told, which, if we mistake not, has been applied to another: One day a servant entered his study, in a great fright, and exclaimed that the house was on fire. Budé said calmly, "Why don't you inform your mistress? you know I never concern myself about the house!"—What affords some probability that Budé had imbibed the sentiments of the reformers in his latter days, is the circumstance of his widow retiring to Geneva, with some of her family, and making an open profession of the protestant religion. It appears by the collections in Baillet, Blount, and Jortin in his "Life of Erasmus," that the eulogies which Budé received from the learned men of his time are exceedingly numerous. His works were printed at Basil in 1557, 4 vols. folio. The most important of them is his "Commentarii Græcæ Lin-

guæ," which is still highly valued by Greek scholars. The best edition is that of Basil, 1556, fol.[1]

BUDDEN (JOHN), a civilian of Oxford, the son of John Budden of Canford, in Dorsetshire, was born in that county in 1566, and entered Merton college in 1582, but was admitted scholar of Trinity college in May of the following year, where he took his bachelor's degree. He was soon after removed to Gloucester hall, where he took his master's degree, but chiefly studied civil law. He was at length made philosophy reader of Magdalen college, and took his bachelor and doctor's degrees in civil law in 1602. In 1609 he was made principal of New-inn, and soon after king's professor of civil law, and principal of Broadgate's hall, where he died June 11, 1620, and was buried in the chancel of St. Aldate's church. Wood says he was a person of great eloquence, an excellent rhetorician, philosopher, and civilian. He wrote the lives of "William of Wainflete," founder of Magdalen college, in Latin, Oxon, 1602, 4to, reprinted in "Batesii Vitæ;" and of "Archbishop Morton," London, 1607, 8vo. He also made the Latin translation of sir Thomas Bodley's statutes for his library; and sir Thomas Smith's "Common Wealth of England;" and from the French of P. Frodius, a civilian, "A Discourse for Parents' Honour and Authority over their Children," Lond. 1614, 8vo.[2]

BUDGELL (EUSTACE), esq. a very ingenious but unfortunate writer, was born at St. Thomas, near Exeter, about 1685, and educated at Christ-church, Oxford. His father, Gilbert Budgell, D. D. descended of an ancient family in Devonshire; his mother, Mary, was only daughter of Dr. William Gulston, bishop of Bristol, whose sister Jane married dean Addison, and was mother to the famous Addison. After some years stay in the university, Mr. Budgell went to London, and was entered of the Inner Temple, in order to study law, for which his father always intended him; but his inclinations led him more to study polite literature, and keep company with the genteelest persons in town. During his stay at the Temple, he contracted a strict intimacy and friendship with Addison, who was first cousin to his mother; and when Addison was appointed secretary to lord Wharton, lord-lieu-

[1] Gen. Dict.—Moreri.—Vita per Lud. Regium Constantinum, Paris, 1542, 4to, and in Batesii Vitæ.—Jortin's Erasmus.—Baillet Jugemens de Savans.—Saxii Onomast.

[2] Wood's Ath. vol. I.

tenant of Ireland, he offered to make his friend Eustace one of the clerks of his office, which Mr. Budgell readily accepted. This was in April 1710, when he was about twenty-five years of age. He had by this time read the classics, the most reputed historians, and the best French, English, and Italian writers, and became concerned with Steele and Addison, not in writing the Tatler, as has been asserted, but the Spectator, which was begun in 1711. All the papers marked with an X were written by him, and the whole eighth volume is attributed to Addison and himself, without the assistance of Steele. Several little epigrams and songs, which have a good deal of wit in them, together with the epilogue to the "Distressed Mother," which had a greater run than any thing of the kind before, were also written by Mr. Budgell near this time; all which, together with the known affection of Addison for him, raised his character so much as to give him considerable consequence in the literary and political world. Upon the laying down of the Spectator, the Guardian was set up; and to this work our author contributed, along with Addison and Steele. In the preface it is said, that those papers marked with an asterisk were written by Mr. Budgell.

Having regularly made his progress in the secretary of state's office in Ireland, upon the arrival of George I. in England, he was appointed under secretary to Addison, and chief secretary to the lords justices of Ireland. He was made likewise deputy-clerk of the council in that kingdom; and soon after chosen member of the Irish parliament, where he acquitted himself as a very good speaker, and performed all his official duties with great exactness and ability, and with very singular disinterestedness. In 1717, when Addison became principal secretary of state in England, he procured for Mr. Budgell the place of accomptant and comptroller-general of the revenue in Ireland, and might have had him for his under-secretary; but it was thought more expedient for his majesty's service that he should continue where he was. He held these several places till 1718, at which time the duke of Bolton was appointed lord-lieutenant. His grace carried over with him one Mr. Edward Webster, whom he made a privy-counsellor and his secretary. A misunderstanding arising on some account or other, between this gentleman and Mr. Budgell, the latter treated Mr. Webster himself,

his education, his abilities, and his family, with the utmost contempt. Mr. Budgell was indiscreet enough (for he was naturally proud and full of resentment) to write a lampoon, prior to this, in which the lord-lieutenant was not spared; and which he published in spite of all Addison could say against it. Hence many discontents arose between them, till at length, the lord-lieutenant, in support of his secretary, superseded Mr. Budgell, and very soon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it safe to continue longer in Ireland, set out for England, and soon after his arrival published a pamphlet representing his case, entitled "A Letter to the lord ***, from Eustace Budgell, esq. accomptant-general of Ireland, and late secretary to their excellencies the lords justices of that kingdom;" eleven hundred copies of which were sold off in one day, either from curiosity, or sympathy with his sufferings, which seem about this time to have affected his reason. In the Postboy of Jan. 17, 1719, he published an advertisement to justify his character against reports which had been spread to his disadvantage; and he did not scruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his seat in parliament. Such behaviour made many of his friends conclude him delirious; his passions were certainly very strong, nor were his vanity and jealousy less predominant. Addison, who had resigned the seals, and was retired into the country for the sake of his health, found it impossible to stem the tide of opposition, which was every where running against his kinsman, through the influence and power of the duke of Bolton; and therefore dissuaded him in the strongest terms from publishing his case, but to no manner of purpose: which made him tell a friend in great anxiety, that "Mr. Budgell was wiser than any man he ever knew, and yet he supposed the world would hardly believe that he acted contrary to his advice."

Mr. Budgell's great and noble friend lord Halifax, to whom in 1713 he had dedicated a translation of "Theophrastus's Characters," was dead, and lord Orrery, who held him in the highest esteem, had it not in his power to serve him. Addison had indeed got a promise from lord Sunderland, that, as soon as the present clamour was a little abated, he would do something for him; but that gentleman's death, happening in 1719, put an end to all hopes of succeeding at court: where he continued, never-

theless, to make several attempts, but was constantly kept down by the weight of the duke of Bolton. One case seems peculiarly hard. The duke of Portland, who was appointed governor of Jamaica, made Budgell his secretary, who was about to sail, when a secretary of state was sent to the duke, to acquaint him "that he might take any man in England for his secretary, excepting Mr. Budgell, but that he must not take *him*." In 1720, the fatal year of the South Sea, he was almost ruined, having lost above 20,000*l.* in it. He tried afterwards to get into parliament at several places, and spent 5000*l.* more in unsuccessful attempts, which completed his ruin. And from this period he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets against sir Robert Walpole and the ministry, and did many unjust things in regard to his relations, being distracted in his own private fortune, as indeed he was judged to be in his senses. In 1727 he had 1000*l.* given him by the duchess of Marlborough, to whose husband, the famous duke, he was related by his mother's side, with a view to his getting into parliament. She knew that he had a talent for speaking in public, that he was acquainted with business, and would probably run any lengths against the ministry. But this scheme failed, for he could never get chosen. In 1730 he joined the band of writers against the administration, and published many papers in the "Craftsman." He published also, about the same time, many other pieces of a political nature. In 1733, he began a weekly pamphlet called "The Bee," which he continued for about a hundred numbers, making seven or eight volumes, 8vo. During the progress of this work, which was entirely filled with his own disputes and concerns, and exhibited many proofs of a mind deranged by oppression, or debased by desperate efforts to retrieve his character, Dr. Tindal died, by whose will Mr. Budgell had 2000*l.* left him; and the world being surprised at such a gift from a man entirely unrelated to him, to the exclusion of the next heir, a nephew, and the continuator of Rapin's History of England, immediately imputed it to his making the will himself. Thus the satirist:

> "Let Budgell charge low Grub-street on my quill,
> And write whate'er he please—except my Will." POPE.

It was thought he had some hand in publishing Dr. Tindal's "Christianity as old as the Creation," for he often

talked of another additional volume on the same subject, but never published it. However, he used to inquire very frequently after Dr. Conybeare's health, who had been employed by queen Anne to answer the first volume, and rewarded with the deanery of Christ-church for his pains; saying, "he hoped Mr. Dean would live a little longer, that he might have the pleasure of making him a bishop; for he intended very soon to publish the other volume of Tindal, which would certainly do the business."

After the cessation of "The Bee," he became so involved in law-suits, that he was reduced to a very unhappy situation. He now returned to his original destination of the bar, and attended for some time in the courts of law; but finding himself incapable of making any progress, and being distressed to the utmost, he determined at length on suicide. Accordingly, in 1736, he took a boat at Somerset stairs, after filling his pockets with stones, and ordered the waterman to shoot the bridge; and, while the boat was going under, threw himself into the river, where he perished immediately. Several days before, he had been visibly distracted in his mind, but no care was taken of him. He was never married, but left one natural daughter behind him, who afterwards took his name, and was some time an actress at Drury-lane. The morning before he committed this act upon himself, he endeavoured to persuade this lady, who was then only eleven years old, to accompany him, which she very wisely refused. Upon his bureau was found a slip of paper, on which were written these words:

> "What Cato did, and Addison approv'd,
> Cannot be wrong."

which, however, as far as respects Addison's approval, was a mere delusion of his own brain.

Mr. Budgell, as a writer, is very agreeable; not argumentative, or deep, but ingenious and entertaining; and his style was thought peculiarly elegant, and almost ranked with Addison's, and it is certainly superior to that of most English writers. Besides what are above mentioned, he published: "Memoirs of the Lives and Characters of the family of the Boyles," 1737, 8vo, third edition, a work of unquestionable authority, in most of the facts. Except this and his papers in the Spectator, none of his works are now in request; but his life is interesting

and instructive. His wayward temper; indulgence of passion and spleen; irregular ambition; and his connection with Tindal, which ended in a dereliction of moral and religious principle, sufficiently explain the causes of his unhappiness, and afford an important lesson.[1]

BUFFALMACCO (BUONAMICO), an eminent Italian painter, was born at Florence in 1262, and was for some years a disciple of Andrea Tassi. He was pleasant in his conversation, and somewhat ingenious in his compositions. A friend, whose name was Bruno, consulting him one day how he might give more expression to his subject, Buffalmacco answered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written, which had been before practised by Cimabue. Bruno, thinking him in earnest, did so, as several German painters did after him; who, improving upon Bruno, added answers to questions, and made their figures enter into a kind of conversation. Buffalmacco died in 1340.[2]

BUFFIER (CLAUDE), a learned metaphysician, and voluminous writer, was born in Poland, of French parents, May 25, 1661. His parents having removed to Rouen, he was educated there, and afterwards entered among the Jesuits at Paris in 1679, and took the four vows in 1695. In 1698 he went to Rome, not at the invitation of the general of his order, as has been asserted, but merely to see that celebrated city, in which he remained about four months, and then returned to Paris, where he passed the greater part of his life in the Jesuits college. Here he was first employed on the "Memoires de Trevoux," and afterwards wrote his numerous separate publications. He died May 17, 1737. His eloge appeared in the "Memoires" in the same year, but principally regards his writings, as his life appears to have passed without any striking or characteristic circumstances, being entirely devoted to the composition of works of learning or piety, of which the following is supposed to be a correct list: 1. Some French verses on the taking of Mons and Montmelian, inserted in the "Recueil de vers choisis," Paris, 1701, 12mo. 2. "La vie de l'Hermite de Compiegne," Paris, 1692, 1737, 12mo. 3. "Vie de Dominique George," abbot of Valricher, Paris, 1696, 12mo. 4. "Pratique de la memoire artificielle

[1] Biog. Brit.—Cibber's Lives, vol. V.—British Essayists, vol. VI. Pref. to the Spectator. [2] Pilkington.

pour apprendre et pour retenir la chronologie, l'histoire universelle, &c." Paris, 1701, 3 vols. and often reprinted and extended to 4 vols. 5. "Verités consolantes du Christianisme," ibid. 1718, 2d edit. 16mo. 6. "Histoire de l'origine du royaume de Sicile et de Naples," ibid. 1701, 12mo. 7. "La pratique des devoirs des curés," from the Italian, Lyons, 1702, 12mo. 8. "Abrégé de l'histoire d'Espagne," Paris, 1704, 12mo. 9. "Examen de prejugés vulgaires pour disposer l'esprit a juger sainement de tout," ibid. 1704, 12mo. 10. "Les Abeilles," a fable. 11. "Le degat du Parnasse, ou La Fausse litterature," a poem, ibid. 1705. 12. "La vie du comte Louis de Sales," ibid. 1708, 12mo, afterwards translated into Italian, and often reprinted. 13. "Grammaire Françoise sur un plan nouveau," ibid. 1709, 12mo, often reprinted. 14. "Le veritable esprit et le saint emploi des fetes de l'eglise," ibid. 1712, 12mo. 15. "Les principes du raisonnement exposés en deux logiques nouvelles, avec des remarques sur les logiques," &c. ibid. 1714, 12mo. 16. "Geographie universelle avec le secours des vers artificiels et avec des cartes," ibid. 1715, 2 vols. 12mo. 17. "Homere en arbitrage," ibid. 1715; two letters addressed to the marchioness Lambert, on the dispute between madame Dacier and de la Motte, on Homer. 18. "Hist. chronologique du dernier siecle, &c." from the year 1600, ibid. 1715, 12mo. 19. "Introduction a l'histoire de maisons souveraines de l'Europe," Paris, 1717, 3 vols. 12mo. 20. "Exercice de la pieté," &c. ib. 1718, often reprinted. 21. "Tableau chronologique de l'histoire universelle en forme de jeu," Paris, 1718. 22. "Nouveaux elemens d'histoire et de geographie," Paris, 1718. 23. "Sentimens Chretien sur les principales verités de la religion," in prose and verse, and with engravings, 1718, 12mo. 24. "Traité des premieres verités," Paris, 1724, 12mo. A translation of this, one of father Buffier's most celebrated works, was published in 1781, under the title of "First Truths, and the origin of our opinions explained; with an inquiry into the sentiments of moral philosophers, relative to our primary notions of things," 8vo. The author has proved himself to be a metaphysician of considerable abilities, and with many it will be no diminution of his merit, that he starts some principles here, which were afterwards adopted and expanded by Drs. Reid, Oswald, and Beattie, under the denomination of common sense. To prove how much

these gentlemen have been indebted to him, appears to be the sole object of this translation, and especially of the preface, which, says one of the literary Journals, "though it is not destitute of shrewdness, yet is so grossly illiberal, that we remember not to have read any thing so offensive to decency and good manners, even in the rancorous productions of some of the late controvertists in metaphysics. The writer hath exceeded Dr. Priestley in the abuse of the Scotch doctors; but with a larger quantity of that author's virulence, hath unluckily too small a portion of his ingenuity and good sense, to recompense for that shameful affront to candour and civility which is too flagrant in every page, to escape the notice or indignation of any unprejudiced reader."

Father Buffier's next work, which may be considered as a supplement to the former was, 25. "Elemens de Metaphysique a la portée de tout le monde," ibid. 1725, 12mo. 26. "Traité de la societé civile," ibid. 1726. 27. "Traités philosophiques et pratiques d'eloquence et de poesie," ibid. 1728, 2 vols. 12mo. 28. "Exposition des preuves les plus sensibles de la veritable religion," ibid. 1732, 12mo. Besides these he contributed some papers on philological subjects to the "Memoires de Trevoux." The greater and best part of the preceding works were collected and published in a folio volume in 1732, under the title, "Cours des Sciences sur des principes nouveaux et simples, &c." with additions and corrections, the whole forming an useful and perspicuous introduction to the sciences. Buffier was not only one of the ablest and most industrious writers of his time, but one of the safest; and his having made no progress in infidelity, while he professed to be a metaphysician, seems to be the principal objection which succeeding French philosophers brought against him. [1]

BUFFON (George Louis Le Clerc, Count of) the most eminent French naturalist of the eighteenth century, the son of a counsellor of the parliament of Dijon, was born at Montbard in Burgundy, September the 7th, 1707. Having manifested an early inclination to the sciences, he gave up the profession of the law, for which his father had designed him. The science which seems to have engaged his earliest attachment was astronomy; with a view to which he applied with such ardour to the study of geome-

[1] Moreri.—Dict. Hist.—Monthly Review, vol. LXIII.

try, that he always carried in his pocket the elements of Euclid. At the age of twenty he travelled into Italy, and in the course of his tour he directed his attention to the phenomena of nature more than to the productions of art: and at this early period he was also ambitious of acquiring the art of writing with ease and elegance. In 1728 he succeeded to the estate of his mother, estimated at about 12,000*l.* a year; which by rendering his circumstances affluent and independent, enabled him to indulge his taste in those scientific researches and literary pursuits, to which his future life was devoted. Having concluded his travels, at the age of twenty-five, with a journey to England, he afterwards resided partly at Paris, where, in 1739, he was appointed superintendant of the royal garden and cabinet, and partly on his estate at Montbard. Although he was fond of society, and a complete sensualist, he was indefatigable in his application, and is said to have employed fourteen hours every day in study; he would sometimes return from the suppers at Paris at two in the morning, when he was young, and order a boy to call him at five; and if he lingered in bed, to drag him out on the floor. At this early hour it was his custom, at Montbard, to dress, powder, dictate letters, and regulate his domestic concerns. At six he retired to his study, which was a pavilion called the Tower of St. Louis, about a furlong from the house, at the extremity of the garden, and which was accommodated only with an ordinary wooden desk and an armed chair. Within this was another sanctuary, denominated by prince Henry of Prussia "the Cradle of Natural History," in which he was accustomed to compose, and into which no one was suffered to intrude. At nine his breakfast, which consisted of two glasses of wine and a bit of bread, was brought to his study; and after breakfast he wrote for about two hours, and then returned to his house. At dinner he indulged himself in all the gaieties and trifles which occurred at table, and in that freedom of conversation, which obliged the ladies, when any of character were his guests, to withdraw. When dinner was finished, he paid little attention either to his family or guests; but having slept about an hour in his room, he took a solitary walk, and then he would either converse with his friends or sit at his desk, examining papers that were submitted to his judgment. This kind of life he passed for fifty years; and to one who expressed his astonishment at his great reputa-

tion, he replied, "Have not I spent fifty years at my desk?" At nine he retired to bed. In this course he prolonged his life, notwithstanding his excessive indulgences with women, and his excruciating sufferings occasioned by the gravel and stone, which he bore with singular fortitude and patience, to his 81st year; and retained his senses till within a few hours of his dissolution, which happened on the 16th of April, 1788. His body was embalmed, and presented first at St. Medard's church, and afterwards conveyed to Montbard, where he had given orders in his will to be interred in the same vault with his wife. His funeral was attended by a great concourse of academicians, and persons of rank, and literary distinction; and a crowd of at least 20,000 spectators assembled in the streets through which the hearse was to pass. When his body was opened, 57 stones were found in his bladder, some of which were as large as a small bean: and of these 37 were crystallized in a triangular form, weighing altogether two ounces and six drams. All his other parts were perfectly sound; his brain was found to be larger than the ordinary size; and it was the opinion of the gentlemen of the faculty who examined the body, that the operation of the lithotomy might have been performed without the least danger; but to this mode of relief M. Buffon had invincible objections. He left one son, who fell a victim to the atrocities under Robespierre. This son had erected a monument to his father in the gardens of Montbard; which consisted of a simple column, with this inscription;

"Excelsæ turri humilis columna
Parenti suo filius Buffon, 1785."

The father, upon seing this monument, burst into tears, and said to the young man, "Son, this will do you honour." Buffon was a member of the French academy, and perpetual treasurer of the academy of sciences. With a view to the preservation of his tranquillity, he wisely avoided the intrigues and parties that disgracefully occupied most of the French literati in his time; nor did he ever reply to the attacks that were made upon his works. In 1771 his estate was erected into a comté; and thus the decoration of rank, to which he was by no means indifferent, was annexed to the superior dignity he had acquired as one of the most distinguished members of the republic of letters.

With respect to personal character, his figure was noble

and manly, and his countenance, even in advanced age, and notwithstanding excruciating pains, which deprived him of sleep sometimes for sixteen successive nights, was calm and placid, and exhibited traces of singular intelligence. Vanity, however, which seemed to have been his predominant passion, extended even to his person and to all his exterior ornaments. He was particularly fond of having his hair neatly dressed, and for this purpose he employed the friseur, in old age, twice or thrice a day. To his dress he was peculiarly attentive; and took pleasure in appearing on Sundays before the peasantry of Montbard in laced clothes. At table, as already noticed, he indulged in indelicate and licentious pleasantries, and he was fond of hearing every gossiping tale which his attendants could relate. In his general intercourse with females he was as lax and unguarded as in his conversation. During the life of his wife, he was chargeable with frequent infidelities; and he proceeded to the very unwarrantable extreme of debauching young women, and even of employing means to procure abortion. His confidence, in the latter period of his life, was almost wholly engrossed by a mademoiselle Blesseau, who lived with him for many years. His vanity betrayed itself on a variety of occasions in relation to his literary performances, which were often the subjects of his discourse, and even of his commendation. When he was recommending the perusal of capital works in every department of taste and science, he added, with singular presumption and self-confidence; "Capital works are scarce; I know but five great geniuses;—Newton, Bacon, Leibnitz, Montesquieu, and *myself*." He was in the habit of reciting to those who visited him whole pages of his compositions, for he seemed to know them almost all by heart; but notwithstanding his vanity, he listened to objections, entered into a discussion of them, and surrendered his own opinion to that of others, when his judgment was convinced. He expressed himself with rapture concerning the pleasures accruing from study; and he declared his preference of the writings to the conversations of learned men, which almost always disappointed him; and therefore he voluntarily secluded himself from society with such, and in company was fond of trifling. He maintained, however, an extensive correspondence with persons of rank and eminence, but his vanity was perpetually recurring, particularly towards the end of his life, when his infidelity

suggested to him that immortal renown was the most powerful of death-bed consolations *.

Of his infidelity, his works afford ample evidence; but in his contempt for religion, he contrived to add hypocrisy to impiety, attending with regularity the external observances of religion, under pretence that, as there must be a religion for the multitude, we should avoid giving offence. "I have always," he said, "named the Creator; but it is only putting, mentally in its place, the energy of nature, which results from the two great laws of attraction and impulse. When the Sorbonne plagued me, I gave all the satisfaction which they solicited: it was a form that I despised, but men are silly enough to be so satisfied. For the same reason, when I fall dangerously ill, I shall not hesitate to send for the sacraments. This is due to the public religion. Those who act otherwise are madmen." Yet, gross as this hypocrisy was as to externals, it was not permitted to interfere with his personal vices. These he practised to the last with a zest of unfeeling profligacy that has, perhaps, never been exceeded; the debauching of female children forming his constant and his last delight. He never fails to allude to sensual gratifications in his works, and never lost sight of the object in practice. Yet this is the man to whom one of his countrymen, Herault de Sechelles, applied the epithets "great and *good*," an encomium which has been translated in some of the English journals without remark.

His first publication was a translation from the English of "Hales's Vegetable Statics," 1735, which was followed in 1740 by a translation from the Latin of "Newton's Fluxions." His "Theory of the Earth" was first published in 1744, which was included in his more celebrated work entitled "Natural History, general and particular," which commenced in 1749, and at its completion in 1767 extended to 15 vols. 4to, or 31 vols. 12mo; and supplements, amounting to several more volumes, were afterwards added. In the anatomical part the author was aided by M. D'Aubenton, but in all the other parts Buffon himself displays his learning, genius, and eloquence, and indulges his fancy

* Buffon, during the greater part of his life, was highly respected in all Europe; and it is said, that during the war 1755—62, whenever the captains of English privateers found in their prizes any boxes addressed to count de Buffon (and many were addressed to him from every part of the world), they immediately forwarded them to Paris unopened,—a mark of reverence for genius which we are happy to record.

in exploring and delineating the whole œconomy of nature. To this work, which includes only the history of quadrupeds, he added, in 1776, a supplementary volume, containing the history of several new animals, and additions to most of those before described. As this, as well as his other works, has been so long before the public, it would be unnecessary to enter in this place on their excellences or defects. All succeeding naturalists have found something to blame and something to praise in his works, with respect to facts, and much indeed with regard to theory.

After the completion of his history of quadrupeds in 1767, Buffon was interrupted in the progress of his labours by a severe and tedious indisposition; and therefore the two first volumes of his "History of Birds" did not appear till 1771. In the composition of the greatest part of these he was indebted to the labours of M. Gueneau de Montbeillard, who adhered so closely to Buffon's mode of thinking and of expression, that the public could not perceive any difference. The four subsequent volumes were the joint production of both writers: and each author prefixed his name to his own articles. The three remaining volumes were written by Buffon himself, with the assistance of the abbé Bexon, who formed the nomenclature, drew up most of the descriptions, and communicated several important hints. The work was completed in 1783, but on account of the much greater number of species of birds than of quadrupeds, the want of systematic arrangement is more to be regretted in this than in the other history. A translation of Buffon's "Natural History," by Mr. Smellie of Edinburgh, comprised in 8 vols. 8vo, was published in 1781; to which a 9th volume was added in 1786, containing a translation of a supplementary volume of Buffon, consisting chiefly of curious and interesting facts with regard to the history of the earth. The translator has omitted the anatomical dissections and mensurations of M. D'Aubenton, which greatly enhanced the bulk, as well as the price of the original, and which the author himself had omitted in the last Paris edition of his performance. There are likewise some other omissions, which are not very important, respecting the method of studying natural history, methodical distributions, and the mode of describing animals. These omissions have been amply compensated by the translator's addition of short distinctive descriptions to each species of quadrupeds, of the figures

of several new animals, and of the synonyms, as well as the generic and specific characters given by Linnæus, Klein, Brisson, and other naturalists, together with occasional notes. Buffon's "History of Birds," in 9 vols. 8vo, with notes and additions, translated by Mr. Leslie, was also published in 1793.

In 1774 Buffon began to publish a "Supplement" to his Natural History, consisting of the "History of Minerals," which contains many curious and valuable experiments, as well as much theory, too lax for the rigour of modern science. The concluding volume may be considered as a kind of philosophical romance. It comprehends what the author fancifully denominates the "Epochas of Nature," or those great changes in the state of the earth which he supposes to have successively resulted from his hypothesis of its original formation out of the sun. Of these epochas he enumerates seven, of which six are supposed to have been previous to the creation of man. In the description of these epochas, as to both their causes and effects, the author has indulged the sport of fancy, and formed a sort of fairy tale, which he has contrived to render amusing and instructive. His works have been collected and published in 35 vols. 4to, and 62 vols. 12mo, and of the whole or parts of them new editions occasionally appear. After he had completed his "History of Minerals," he had formed a design of composing the "History of Vegetables;" but this project was defeated by his death. Several of the subjects that occur in his "Natural History," and its supplements, have been discussed in separate memoirs, and may be found in the Memoirs of the royal academy of sciences at Paris, for the years 1737, 1738, 1739, 1741, and 1742.[1]

BUGENHAGIUS, or BUGENHAGEN (John), one of the German reformers, sometimes, from his native country, called Pomeranus, was born at Julin, or Wollin, near Stetin, in Pomerania, June 24, 1485, and his parents being of some rank in the state were enabled to give him a very liberal education. He was sent early to the university of Grypswald, where he employed his time so assiduously in classical learning, that, at the age of twenty, he taught school at Treptow, and raised that school to a very high degree of reputation. The first impressions he ap-

[1] Rees's and Brewster's Cyclopædias.—Herault Sechelles, in Peltier's Paris pendant l'annee 1795 and 1796.—Eloges des Academiciens, vol. IV.

pears to have received of the necessity of a reformation was from a tract of Erasmus: this induced him to look with more attention into the sacred volume, and he proceeded to instruct others by lecturing in his school on various parts of the Old and New Testament. As a preacher he likewise became very popular, and chiefly on account of his learning, in which he exceeded many of his contemporaries. His knowledge extending also to history and antiquities, prince Bogislaus engaged him to write a "History of Pomerania," furnishing him with money, books, and records, and this was completed in two years, but it was long unpublished, the prince reserving it in manuscript, for the use of himself and his court. It appeared at last in 1727, 4to. He was still, however, attached to the religious principles in which he had been brought up, until in 1521 Luther's treatise on the Babylonish captivity was published. Even when he began first to read this, he declared the author to be "the most pestilent heretic that ever infested the church of Christ;" but after a more attentive perusal, he candidly recanted this unfavourable opinion, in the following strong terms, "The whole world is blind, and this man alone sees the truth." It is probable that he had communicated this discovery to his brethren, for we find that the abbot, two aged pastors of the church, and some other of the friars, began to be convinced of the errors of popery about the same time. Bugenhagius now avowed the principles of the reformation so openly, that he found it necessary to leave Treptow, and being desirous of an interview with Luther, went to Wittemberg, where he was chosen pastor of the reformed church. Here he constantly taught the doctrines of the reformation, both by preaching and writing, for thirty-six years. He always opposed the violent and seditious practices of Carlostadt, and lived on the most friendly terms with Luther and Melancthon. At first he thought Luther had been too violent in his answer to Henry VIII. of England, but he changed his opinion, and declared that the author had treated that monarch with too much lenity.

His public services were not confined to Wittemberg. In 1522, he was requested to go to Hamburgh, to draw up for them certain doctrinal articles, the mode of church government, &c. and he also erected a school in the monastery of St. John. In 1530 he performed the same services for the reformed church of Lubeck. In 1537, he was soli-

cited by Christian king of Denmark to assist his majesty in promoting the reformation, and erecting schools in his dominions. All this he appears to have performed on an extensive scale, for his biographers inform us that besides new modelling the church of Denmark, and substituting superintendants for bishops, he appointed ministers in the kingdoms of Denmark and Norway, to the number of twenty-four thousand. He assisted likewise in 1542, in the advancement of the reformation in the dukedom of Brunswick and other places. At length, after a life devoted to these objects, he died April 20, 1558. He wrote a "Commentary on the Psalms;" annotations on St. Paul's Epistles; a harmony of the Gospels, &c. and assisted Luther in translating the bible into German. He used to keep the day on which it was finished as a festival, calling it the "Feast of the translation." His own works were principally written in Latin.[1]

BULKLEY (CHARLES), a protestant dissenting minister, was born in London, Oct 18, 1719. His mother was the daughter, by a second wife, of the celebrated Matthew Henry. He was educated first at Chester, from whence he went to Dr. Doddridge's academy at Northampton in 1736, and commenced preacher in the summer of 1740, his first settlement being at Welford, in Northamptonshire. He appears to have afterwards removed to London, but quitted the presbyterian sect, was baptized by immersion, and joined the general baptists. He preached likewise at Colchester, but how long cannot be ascertained. In 1743, he was chosen minister of a meeting in White's alley, Moorfields. In 1745, this congregation removed to Barbican, and in 1780 to Worship-street, Shoreditch, where it remained until his death April 15, 1797. Before this event his infirmities had unfitted him for public service; yet at one period he must have enjoyed great popularity, as he was chosen to succeed Dr. James Foster, in the Old Jewry lecture. Besides several single sermons, preached on particular occasions, he published 1. "Discourses on several subjects," 1752. 2. "A Vindication of Lord Shaftesbury's writings," 1753. 3. "Notes on Lord Bolingbroke's Philosophical Writings," 1755, 8vo. 4. "Observations on Natural Religion and Christianity, candidly proposed in a Review of the Discourses lately published

[1] Melchior Adam.—Freheri Theatrum.—Milner's Ch. Hist. vol. V. App. p. 8. —Saxii Onomasticon.

by the lord bishop of London," 1757. 5. "Œconomy of the Gospel," 1764, 4to. 6. "Discourses on the Parables and Miracles of Christ," 1770, 4 vols. 7. "Catechetical Exercises," 1774. 8. "Preface to notes on the Bible," 1791, and after his death, "Notes on the Bible," 3 vols. 8vo. [1]

BULKLEY (PETER), an English divine, was born at Woodhill, in Bedfordshire, 1582, and educated at St. John's college, Cambridge, where he obtained a fellowship. He had an estate left to him by his father, whom he succeeded in the living of Woodhill. Here he remained for twenty-one years, until he was silenced for non-conformity by archbishop Laud. On this he converted his estate into money, and went to New England in 1635, and carrying with him some planters, they settled at a place which they called Concord, and where they succeeded better than Mr. Bulkley did, who sunk his property in improvements. He died there March 9, 1658-9. His only publication was entitled "The Gospel Covenant opened," 1651, 4to, which passed through several editions, and was one of the first books published in that country. [1]

BULL (GEORGE), bishop of St. David's, was born March 25, 1634, in the parish of St. Cuthbert, at Wells in Somersetshsre. He was descended from an ancient and genteel family, seated at Shapwick in that county. Our prelate's father, Mr. George Bull, dedicated his son to the church from his infancy, having declared at the font, that he designed him for holy orders, but he died when George was but four years old, and left him under the care of guardians, with an estate of two hundred pounds *per annum*. When he was fit to receive the first rudiments of learning, he was placed in a grammar-school at Wells, from whence he was soon removed to the free-school of Tiverton, in Devonshire, where he made a very quick progress in classical learning, and became qualified for the university at fourteen years of age.

He was entered a commoner of Exeter-college, in Oxford, the 10th of July, 1648, under the tuition of Mr. Baldwin Ackland, and though he lost much time in the pursuit of pleasures and diversions, yet, by the help of logic, which he mastered with little labour, and a close way of reasoning, which was natural to him, he soon gained the reputation of a smart disputant, and as

[1] Evans's Funeral Sermon, in Prot. Dissenters Magazine, vol. IV.
[2] Neal's Hist. of Puritans, and Hist. of New England, vol. I. p. 302.

such was taken notice of and encouraged by his superiors, particularly Dr. Conant, rector of the college, and Dr. Prideaux, bishop of Worcester, who at that time resided in Oxford. He continued in Exeter-college till January, 1649, at which time having refused to take the oath to the Commonwealth of England, he retired with his tutor, Mr. Ackland, who had set him the example, to North-Cadbury, in Somersetshire, where he continued under the care of that good and able man, till he was about nineteen years of age. This retreat gave him an opportunity of frequent converse with one of his sisters, whose good sense, and pious admonitions, weaned him entirely from all youthful vanities, and influenced him to a serious prosecution of his studies. And now, by the advice of his friends and guardians, he put himself under the care of Mr. William Thomas, rector of Ubley, in Somersetshire, a puritan divine, in whose house he boarded, with some of his sisters, for the space of two years. To this gentleman's principles, however, he had no lasting attachment, and as he advanced in reading, he began to study Hooker, Hammond, Taylor, Episcopius, &c. with which his friend Mr. Samuel Thomas, the son of his host, supplied him, much against the old gentleman's will, who told his son that he would "corrupt Mr. Bull." Soon after he had left Mr. Thomas, he entertained thoughts of entering into holy orders, and for that purpose applied himself to Dr. Skinner, the ejected bishop of Oxford, by whom he was ordained deacon and priest in the same day, being at that time but twenty-one years of age, and consequently under the age prescribed by the canons, with which, however, in times of such difficulty and distress, it was thought fit to dispense. Not long after, he accepted the small benefice of St. George's, near Bristol, where, by his constant preaching twice every Sunday, the method he took in governing his parish, his manner of performing divine service, his exemplary life and great charities, he entirely gained the affections of his flock, and was very instrumental in reforming his parish, which he found overrun with quakers and other sectarists.

A little occurrence, soon after his coming to this living, contributed greatly to establish his reputation as a preacher. One Sunday, when he had begun his sermon, as he was turning over his Bible to explain some texts of scripture which he had quoted, his notes, which were wrote on

several small pieces of paper, flew out of his Bible into the middle of the church: many of the congregation fell into laughter, concluding that their young preacher would be non-plussed for want of materials; but some of the more sober and better-natured sort, gathered up the scattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that most of the audience, consisting chiefly of sea-faring persons, were rather inclined to triumph over him under that surprize, he clapped them into his book again, and shut it, and then, without referring any more to them, went on with the subject he had begun. Another time, while he was preaching, a quaker came into the church, and in the middle of the sermon, cried out "George, come down, thou art a false prophet, and a hireling;" whereupon the parishioners, who loved their minister exceedingly, fell upon the poor quaker with such fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to save him from the effects of their resentment; after which he went up again, and finished his sermon. The prevailing spirit of those times would not admit of the public and regular use of the book of common-prayer; but Mr. Bull formed all his public devotions out of the book of common prayer, and was commended as a person who prayed by the spirit, by many who condemned the common-prayer as a beggarly element and carnal performance. A particular instance of this happened to him upon his being sent for to baptize the child of a dissenter in his parish. Upon this occasion, he made use of the office of baptism as prescribed by the church of England, which he had got entirely by heart, and which he went through with so much readiness, gravity, and devotion, that the whole company were extremely affected. After the ceremony, the father of the child returned him a great many thanks, intimating at the same time, with how much greater edification those prayed, who entirely depended upon the spirit of God for his assistance in their extempore effusions, than they did who tied themselves up to premeditated forms; and that, if he had not made the sign of the cross, the badge of popery, as he called it, nobody could have formed the least objection to his excellent prayers. Upon which Mr. Bull shewed him the office of baptism in the liturgy, wherein was contained every prayer he had used on that occasion; which, with other arguments offered by Mr. Bull in favour of the common prayer, wrought so effec-

tually upon the good old man, and his whole family, that from that time they became constant attendants on the public service of the church.

Whilst he remained minister of this parish, the providence of God wonderfully interposed for the preservation of his life; for his lodgings being near a powder-mill, Mr. Morgan, a gentleman of the parish, represented to him the danger of his situation, and at the same time invited him to his own house. Mr. Bull, at first, modestly declined the offer, but after some importunity accepted it; and, not many days after his removal to Mr. Morgan's, the mill was blown up, and his apartment with it. In this part of his life he took a journey once a year to Oxford, where he stayed about two months, to enjoy the benefit of the public libraries. In his way to and from Oxford, he always paid a visit to sir William Masters, of Cirencester, by which means he contracted an intimacy with Mr. Alexander Gregory, the minister of the place, and after some time married Bridget, one of his daughters, on the 20th of May, 1658. The same year he was presented by the lady Pool, to the rectory of Suddington St. Mary, near Cirencester, in Gloucestershire. The next year, 1659, he was made privy to the design of a general insurrection in favour of king Charles II. and several gentlemen of that neighbourhood who were in the secret, chose his house at Suddington for one of the places of their meeting. Upon the restoration, Mr. Bull frequently preached for his father-in-law, Mr. Gregory, at Cirencester, where there was a large and populous congregation; and his sermons gave such general satisfaction, that, upon a vacancy, the people were very solicitous to have procured for him the presentation; but the largeness of the parish, and the great duty attending it, deterred him from consenting to the endeavours they were making for that purpose. In 1662, he was presented by the lord high-chancellor, the earl of Clarendon, to the vicarage of Suddington St. Peter, which lay contiguous to Suddington St. Mary, at the request of his diocesan Dr. Nicholson, bishop of Gloucester, both livings not exceeding 100*l.* a year. When Mr. Bull came first to the rectory of Suddington, he began to be more open in the use of the liturgy of the church of England, though it was not yet restored by the return of the king; for, being desired to marry a couple, he performed the ceremony, on a Sunday morning, in the face of the whole congregation, according

to the form prescribed by the book of common-prayer. He took the same method in governing these parishes, as in that of St. George's, and with the same success; applying himself with great diligence to the discharge of his pastoral functions, and setting the people an admirable example in the government and œconomy of his own family*. During his residence here, he had an opportunity of confirming two ladies of quality in the protestant communion, who were reduced to a wavering state of mind by the arts and subtleties of the Romish missionaries. The only dissenters he had in his parish were quakers; whose extravagances often gave him no small uneasiness. In this part of his life, Mr. Bull prosecuted his studies with great application, and composed most of his works during the twenty-seven years that he was rector of Suddington. Several tracts, indeed, which cost him much pains, are entirely lost, through his own neglect in preserving them; particularly a treatise on the posture used by the ancient Christians in receiving the Eucharist; a letter to Dr. Pearson concerning the genuineness of St. Ignatius's epistles; a long one to Mr. Glanvil, formerly minister of Bath, concerning the eternity of future punishments; and another, on the subject of popery, to a person of very great quality. In 1669, he published his Apostolical Harmony, with a view to settle the peace of the church, upon a point of the utmost importance to all its members; and he dedicated it to Dr. William Nicholson, bishop of Gloucester. This performance was greatly disliked, at first, by many of the clergy, and others, on account of the author's departing therein from the private opinions of some doctors of the church, and his manner of reconciling the two apostles St. Paul and St. James, as to the doctrine of justification. It was particularly opposed by Dr. Morley, bishop of Win-

* Every morning and evening the family were called to prayers, which were either those composed by bishop Taylor, or taken out of "The Common Prayer book the best Companion." A portion of Scripture was read at the same time, with the addition, on Sunday evenings, of a chapter out of the "Whole Duty of Man." If any of his servants could not read, he would assign one of the family to be their teacher; and no neglect of duty in them offended him so much as their absence from the family devotions. The constant frame and temper of his mind was so truly devout, that he would frequently in the day-time, as occasion offered, use short prayers and ejaculations; and when he was sitting in silence in his family, and they, as he thought, intent upon other matters, he would often with an inexpressible air of great seriousness, lift up his hands and eyes to heaven, and sometimes drop tears. He was very frequent and earnest in his private devotions, of which singing psalms always made a part.

chester; Dr. Barlow, Margaret-professor of divinity at Oxford; Mr. Charles Gataker, a presbyterian divine; Mr. Joseph Truman, a non-conformist minister; Dr. Tully, principal of St. Edmund's-hall; Mr. John Tombes, a famous anabaptist preacher; Dr. Lewis Du Moulin, an independent; and by M. De Marets, a French writer, who tells us, "that the author, though a professed priest of the church of England, was more addicted to the papists, remonstrants, and Socinians, than to the orthodox party." Towards the end of 1675, Mr. Bull published his "Examen Censuræ," &c. in answer to Mr. Gataker, and his "Apologia pro Harmonia," &c. in reply to Dr. Tully. Mr. Bull's notion on this subject was "That good works, which proceed from faith, and are conjoined with faith, are a necessary condition required from us by God, to the end that by the new and evangelical covenant, obtained by and sealed in the blood of Christ the Mediator of it, we may be justified according to his free and unmerited grace." In this doctrine, and throughout the whole book, Mr. Bull absolutely excludes all pretensions to merit on the part of men; but the work nevertheless excited the jealousy of many able divines both in the church and among the dissenters, as appears from the above list. About three years after, he was promoted by the earl of Nottingham, then lord chancellor, to a prebend in the church of Gloucester, in which he was installed the 9th of October, 1678. In 1680, he finished his "Defence of the Nicene Faith," of which he had given a hint five years before in his Apology. This performance, which is levelled against the Arians and Socinians on one hand, and the Tritheists and Sabellians on the other, was received with universal applause, and its fame spread into foreign countries, where it was highly esteemed by the best judges of antiquity, though of different persuasions. Five years after its publication, the author was presented, by Philip Sheppard, esq. to the rectory of Avening in Gloucestershire, a very large parish, and worth two hundred pounds *per annum*. The people of this parish, being many of them very dissolute and immoral, and many more disaffected to the church of England, gave him for some time great trouble and uneasiness; but, by his prudent conduct and diligent discharge of his duty, he at last got the better of their prejudices, and converted their dislike into the most cordial love and affection towards him. He had not been

long at Avening, before he was promoted, by archbishop Sancroft, to the archdeaconry of Landaff, in which he was installed the 20th of June, 1686. He was invited soon after to Oxford, where the degree of doctor in divinity was conferred upon him by that university, without the payment of the usual fees, in consideration of the great and eminent services he had done the church. During the reign of James II. the doctor preached very warmly against popery, with which the nation was then threatened. Some time after the revolution, he was put into the commission of the peace, and continued in it, with some little interruption, till he was made a bishop. In 1694, whilst he continued rector of Avening, he published his "Judicium Ecclesiæ Catholicæ, &c." in defence of the "Anathema," as his former book had been of the Faith, decreed by the first council of Nice*. The last treatise which Dr. Bull wrote, was his "Primitive Apostolical Tradition," &c. against Daniel Zwicker, a Prussian. All Dr. Bull's Latin works, which he had published by himself at different times, were collected together, and printed in 1703, in one volume in folio, under the care and inspection of Dr. John Ernest Grabe, the author's age and infirmities disabling him from undertaking this edition. The ingenious editor

* Mr. Nelson, soon after the publication of this work, sent it as a present to Mr. Bossuet, bishop of Meaux. That prelate communicated it to several other French bishops, the result of which was, that Mr. Nelson was desired in a letter from the bishop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations also of the whole clergy of France, then assembled at St. Germain's, for the great service he had done to the catholic church, in so well defending her determination, concerning the necessity of believing the divinity of the Son of God. In that letter the bishop of Meaux expresses himself in the following terms: "Dr. Bull's performance is admirable, the matter he treats of could not be explained with greater learning and judgment; but there is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the church, of salvation which is obtained only in unity with her, and of the infallible assistance of the Holy Ghost in the council of Nice, which infers the same assistance for all others assembled in the same church, can continue a moment without acknowledging her. Or, let him tell me, sir, what he means by the term catholic church? Is it the church of Rome, and those that adhere to her? Is it the church of England? Is it a confused heap of societies, separated the one from the other? And how can they be that kingdom of Christ, not divided against itself, and which shall never perish? It would be a great satisfaction to me to receive some answer upon this subject, that might explain the opinion of so weighty and solid an author." Dr. Bull answered the queries proposed in this letter; but just as his answer came to Mr. Nelson's hands, the bishop died. However, Dr. Bull's answer was published, and a second edition printed at London, 1707, in 12mo, under the following title: "The corruptions of the church of Rome, in relation to ecclesiastical government, the rule of faith, and form of divine worship: In answer to the bishop of Meaux's queries."

illustrated the work with many learned annotations, and ushered it into the world with an excellent preface. Dr. Bull was in the seventy-first year of his age, when he was acquainted with her majesty's gracious intention of conferring on him the bishopric of St. David's; which promotion he at first declined, on account of his ill state of health and advanced years; but, by the importunity of his friends, and strong solicitations from the governors of the church, he was at last prevailed upon to accept it, and was accordingly consecrated in Lambeth-chapel, the 29th of April, 1705. Two years after, he lost his eldest son, Mr. George Bull, who died of the small-pox the 11th of May, 1707, in the thirty-seventh year of his age. Our prelate took his seat in the house of lords in that memorable session, when the bill passed for the union of the two kingdoms, and spoke in a debate which happened upon that occasion, in favour of the church of England. About July after his consecration, he went into his diocese, and was received with all imaginable demonstrations of respect by the gentry and clergy. The episcopal palace at Aberguilly being much out of repair, he chose the town of Brecknock for the place of his residence; but was obliged, about half a year before his death, to remove from thence to Abermarless, for the benefit of a freer air. He resided constantly in his diocese, and carefully discharged all the episcopal functions. Though bishop Bull was a great admirer of our ecclesiastical constitution, yet he would often lament the distressed state of the church of England, chiefly owing to the decay of ancient discipline, and the great number of lay-impropriations, which he considered as a species of sacrilege, and insinuated that he had known instances of its being punished by the secret curse which hangs over sacrilegious persons. Some time before his last sickness, he entertained thoughts of addressing a circular letter to all his clergy; and, after his death, there was found among his papers one drawn up to that purpose. He had greatly impaired his health, by too intense and unseasonable an application to his studies, and, on the 27th of September, 1709, was taken with a violent fit of coughing, which brought on a spitting of blood. About the beginning of February following, he was seized with a distemper, supposed to be an ulcer, or what they call the inward piles; of which he died the 17th of the same month, and

was buried, about a week after his death, at Brecknock, leaving behind him but two children out of eleven.

He was tall of stature, and in his younger years thin and pale, but fuller and more sanguine in the middle and latter part of his age; his sight quick and strong, and his constitution firm and vigorous; till indefatigable reading, and nocturnal studies, to which he was very much addicted, had first impaired, and at length quite extinguished the one, and subjected the other to many infirmities; for his sight failed him entirely, and his strength to a great degree, some years before he died. But whatever other bodily indispositions he contracted, by intense thinking, and a sedentary life, his head was always free, and remained unaffected to the last. As to the temperature and complexion of his body, that of melancholy seemed to prevail, but never so far as to indispose his mind for study and conversation. The vivacity of his natural temper exposed him to sharp and sudden fits of anger, which were but of short continuance, and sufficiently atoned for by the goodness and tenderness of his nature towards all his domestics. He had a firmness and constancy of mind which made him not easily moved when he had once fixed his purposes and resolutions. He had early a true sense of religion; and though he made a short excursion into the paths of vanity, yet he was entirely recovered a considerable time before he entered into holy orders. His great learning was tempered with that modest and humble opinion of it, that it thereby shone with greater lustre. His actions were no less instructive than his conversation; for his exact knowledge of the holy scriptures, and of the writings of the primitive fathers of the church, had so effectual an influence upon his practice, that it was indeed a fair, entire, and beautiful image of the prudence and probity, simplicity and benignity, humility and charity, purity and piety, of the primitive Christians. During his sickness, his admirable patience under exquisite pains, and his continual prayers, made it evident that his mind was much fuller of God than of his illness; and he entertained those that attended him with such beautiful and lively descriptions of religion and another world, as if he had a much clearer view than ordinary of what he believed.

Bishop Bull's Sermons, and the larger discourses, were

published in 1713, 3 vols. 8vo, by Robert Nelson, esq. with a Life, occupying a fourth volume, which was also published separately. Some of the sermons are on curious subjects, and seem rather ingenious than edifying, but as an assertor of the doctrine of the Trinity, bishop Bull must be allowed to rank among the ablest divines of the last age.[†]

BULL (JOHN), a celebrated musician, and doctor in that faculty, was descended from a family of that name in Somersetshire, and born about the year 1563. Having discovered an excellent natural genius for music, he was educated in that science, when very young, under Mr. William Blitheman, an eminent master, and organist of the chapel to queen Elizabeth. On the 9th of July 1586 he was admitted bachelor of music at Oxford, having exercised that art fourteen years; and, we are told, he would have proceeded in that university "had he not met with clowns and rigid puritans there, that could not endure church-music." Some time after, he was created doctor of music at Cambridge; but in what year is uncertain, there being a deficiency in the register. In 1591 he was appointed organist of the Queen's chapel, in the room of Mr. Blitheman, deceased; and on the 7th of July, the year following, he was incorporated doctor of music at Oxford. He was greatly admired for his fine hand on the organ, as well as for his compositions; several of which have been long since published in musical collections, besides a large number in manuscript, that made a part of the curious and valuable collection of music lately reposited in the library of Dr. Pepusch. Upon the establishment of Gresham-college, Dr. Bull was chosen the first professor of music there, about the beginning of March 1596, through the recommendation of queen Elizabeth; and not being able to speak in Latin, he was permitted to deliver his lectures altogether in English; which practice, so far as appears, has been ever since continued, though the professors of that science have often been men of learning. In 1601, his health being impaired, so that he was unable to perform the duty of his place, he went to travel, having obtained leave to substitute, as his deputy, Mr. Thomas Birde, son of Mr. William Birde, one of the gentlemen of her majesty's chapel. He continued abroad above a year. After the death of queen Elizabeth, our

[†] Life, by Nelson.—Biog. Brit.

professor became chief organist to king James I. and December the 20th, the same year, he resigned his professorship of Gresham-college; but for what reason is not known. In 1613 he again left England, induced, probably, by the declining reputation of church-music, which at this time had not that regard paid to it, that had been formerly. He went directly into the Netherlands, where, about Michaelmas, the same year, he was received into the service of the archduke; and Mr. Wood says he died at Hamburgh, or (as others, who remember him, have said) at Lubeck. His picture is yet preserved in the music-school at Oxford, among other famous professors of that science, which hang round the room.

Ward has given a long list of his compositions in manuscript; but the only works in print are his lessons in the collection entitled "Parthenia," the first music that ever was printed for the virginals. He appears from some lessons in this work, to have possessed a power of execution on the harpsichord far beyond what is generally conceived of the masters of that time. But Dr. Burney, who has entered very largely into the character of his music, seems to think that it evinces more labour than genius, and that the great difficulty of performing it is poorly recompensed by the effect produced.[1]

BULLEN. See BOLEYNE.

BULLER (SIR FRANCIS), bart. a judge of the court of king's-bench and common-pleas, the son of James Buller, esq. member of parliament for the county of Cornwall, by Jane, his second wife, one of the daughters of Allen earl Bathurst, was born in 1745, and educated at a private school in the west of England. After this he removed to London, and was admitted of the Inner Temple, Feb. 1763, and became a pupil of sir William Ashurst, who was at that time a very eminent special-pleader, but whom, it has been thought, he excelled. He was always ranked among the most eminent of the profession in this branch, and his business, as a common-law draughtsman, was immediate, and immense. His practice also at the bar, to which he was called by the honourable society of the Middle Temple in Easter Term, 1772, was at first considerable, and in a very short period, became equal to

[1] Biog. Brit.—Wood's Fasti, vol. I.—Burney and Hawkins's Hist. of Music.—Ward's Gresham Professors.

that of almost any of his brethren. Devoting himself entirely to it, he never came into parliament. On Nov. 24, 1777, he was appointed king's-counsel, and on the 27th of the same month, second judge of the Chester circuit. In Easter term, May 6, 1778, by the patronage of lord Mansfield, who had a high opinion of his talents, he was made a judge of the king's-bench, in the room of sir Richard Aston. During the indisposition of lord Mansfield, for the last three or four years that he held the office of chief justice, sir Francis Buller executed almost all the business at the sittings at *nisi prius*, with great ability, and lord Mansfield left him 2000*l.* in his will, which, it is said, Mr. justice Buller declined receiving of his lordship, when offered as a compensation for his trouble. On the resignation of lord Mansfield, his expectations were directed to the succession to the high office so long and ably filled by that venerable lawyer, but, for various reasons, sir Lloyd Kenyon was preferred. In 1794, in consequence of his declining state of health, which rendered him unequal to the laborious duties of that court, he was, on the death of judge Gould, removed to the court of common-pleas, but his health still continuing to decay, he was about to have obtained his majesty's leave to resign, when he died suddenly, at his house in Bedford-square, June 4, 1800, and was interred in a vault in St. Andrew's burying-ground. He was created a baronet in 1789, and was succeeded in titles and estate by his son sir F. Buller Yarde, which last name he took for an estate. Sir Francis Buller was allowed to be ably and deeply versed in the law, and was certainly more distinguished for substantial than showy talents. His eloquence at the bar was seldom admired, but his addresses from the bench were perspicuous, dignified, and logical. He possessed great quickness of perception, saw the consequences of a fact, and the drift of an argument at its first opening, and could immediately reply to an unforeseen objection, but was on some occasions thought rather hasty. He seldom, however, formed his opinions without due consideration, and was particularly tenacious of what he had thus considered.

As a writer he has conferred some obligations on the profession. His "Introduction to the law relative to Trials at Nisi Prius," 1772, 4to, has passed through six editions, with

occasional corrections and additions, the last of which was printed in 1793, and is considered as a standard work. [1]

BULLET (JOHN BAPTIST), a learned French writer, member of the academies of Besançon, Lyons, and Dijon, and a corresponding member of the academy of inscriptions, was born in 1699, and was professor of divinity in the university of Besançon from the year 1728; and afterwards dean. He had a surprising memory, and although devoted to controversial studies, was of a mild and affable disposition. His works are of two kinds; some turning on religious matters, and others on literary inquiry. They are all accurate and solid; but we are not to look in them for elegance of style. The principal of them are: 1. "History of the establishment of Christianity, taken from Jewish and Pagan authors alone," 1764, 4to. 2. "The existence of God demonstrated by nature," 2 vols. 8vo. 3. "Answer to some objections of unbelievers to the Bible," 3 vols. 12mo. 4. "De apostolica ecclesiæ Gallicanæ origine," 1752, 12mo. 5. "Memoirs on the Celtic tongue," 1754-59, 3 vols. fol. 6. "Researches into the history of Cards," 1757, 8vo. 7. "A dissertation on the history of France," 1757, 8vo.

Of these works, the first was translated into English, and published in 1776, under the title of "The History, &c. translated by William Salisbury, B. D. with notes by the translator, and some strictures on Mr. Gibbon's account of Christianity, and its first teachers," 8vo. This is a very valuable work, but the original was long a scarce one in this country. Dr. Lardner, before he published the third volume of his "Collection of Testimonies," endeavoured to procure a copy, but without success, and was therefore obliged to publish his last volume without being able to make any use of it. Dr. Lardner's work is undoubtedly more complete and perfect, but the present contains within a narrow compass, and therefore more useful to the general reader, a clear and distinct view of the facts on which Christianity is founded, during the first three centuries, which are by far the most important. There are also in professor Bullet's work some useful things which are not in Lardner; particularly a vindication of certain contested proofs; an argument in favour of

[1] Gent. Mag. 1800.—Strictures on Eminent Lawyers, 1790, 8vo.—Bridgman's Legal Bibliography.

the Christian cause, built upon the supposed silence of Josephus concerning Jesus Christ, &c. His plan is also different from Lardner's, forming a connected discourse, without interruption, and therefore probably better suited to a numerous class of readers.

Our learned professor's "Researches into the history of Cards" is at least amusing; but his "Memoires sur la langue Celtique" contributed most to his reputation as a scholar of profound research. In these he has endeavoured to prove that all Europeans are descended from one common origin, and, consequently, now speak only different dialects of the same language. In this investigation an immense number of books and MSS. appear to have been consulted, and he made some progress in all the languages of the earth, and had recourse to every living and dead tongue, where the smallest vestiges of the Celtic were to be found. In his dissertations on different subjects of the history of France are many curious inquiries. [1]

BULLEYN (WILLIAM), a learned English physician and botanist, was descended from an ancient family, and born in the isle of Ely, about the beginning of Henry the Eighth's reign. He was bred up at Cambridge, as some say, at Oxford according to others; but probably both those nurseries of learning had a share in his education. We know, however, but little of his personal history, though he was famous in his profession, and a member of the college of physicians in London, except what we are able to collect from his works. Tanner says, that he was a divine as well as a physician; that he wrote a book against transubstantiation; and that in June 1550 he was inducted into the rectory of Blaxhall, in Suffolk, which he resigned in November 1554. From his works we learn that he had been a traveller over several parts of Germany, Scotland, and especially England; and he seems to have made it his business to acquaint himself with the natural history of each place, and with the products of its soil. It appears, however, that he was more permanently settled at Durham, where he practised physic with great reputation; and, among others of the most eminent inhabitants, was in great favour with sir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the last year of queen Mary's reign. In 1560, he went to London,

[1] Dict. Hist.—Month. Rev. vol. LVII.

where, to his infinite surprise, he found himself accused by Mr. William Hilton of Biddick, of having murdered his brother, the baron aforesaid; who really died among his own friends of a malignant fever. The innocent doctor was easily cleared, yet his enemy hired some ruffians to assassinate him, and when disappointed in this, arrested Dr. Bulleyn in an action, and confined him in prison a long time; where he wrote some of his medical treatises. He was a very learned, experienced, and able physician. He was very intimate with the works of the ancient physicians and naturalists, both Greek, Roman, and Arabian. He was also a man of probity and piety, and though he lived in the times of popery, does not appear to have been tainted with its principles. He died Jan. 7, 1576, and was buried in the same grave with his brother Richard Bulleyn, a divine, who died thirteen years before, in the church of St. Giles, Cripplegate. There is an inscription on their tomb, with some Latin verses, in which they are celebrated as men famous for their learning and piety. Of Dr. Bulleyn particularly it is said, that he was always as ready to accommodate the poor as the rich, with medicines for the relief of their distempers. There is a profile of Bulleyn, with a long beard, before his "Government of Health," and a whole-length of him in wood, prefixed to his "Bulwarke of defence." He was an ancestor of the late Dr. Stukeley, who, in 1722, was at the expence of having a small head of him engraved.

He wrote, 1. "The Government of Health," 1558, 8vo. 2. "Regimen against the Pleurisy," 1562, 8vo. 3. "Bulwark of defence against all sickness, soreness, and wounds, that daily assault mankind," &c. 1562, folio. This work consists of, first, The book of compounds, with a table of their names, and the apothecaries rules or terms; secondly, The book of the use of sick men and medicines. These are both composed in dialogues between Sickness and Health. Then follows, thirdly, The book of simples, being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of some plants, and of some limbecks or stills; and, fourthly, a dialogue between Soreness and Chirurgery, concerning impostumations and wounds, and their causes and cures. This tract has three wooden cuts in it; one representing a man's body on the forepart full of sores and swellings; the other, in like manner, behind; the third is also a human figure, in which

the veins are seen directed to, and named, which are to be opened in phlebotomy. 4. A dialogue both pleasant and pitiful, wherein is shewed a godly regimen against the plague, with consolations and comfort against death, 1564, 8vo. Some other pieces of a smaller nature are ascribed to Dr. Bulleyn, but of very little consequence.

Dr. Pulteney is of opinion that Bulleyn's specific knowledge of Botany seems to have been but slender; but his zeal for the promotion of the useful arts of gardening, the general culture of the land, and the commercial interests of the kingdom, deserve the highest praise, and for the information he has left of these affairs, in his own time, posterity owe him acknowledgements. His travels, and the great attention he had paid to the native productions of his own country, had given him a comprehensive view of the natural fertility of the soil and climate of England; which, from the tenour of his writings, seems to have been, at that time, by some people much depreciated. He opposes this idea with patriotic zeal and concern, and alleges various examples to prove, that we had excellent apples, pears, plums, cherries, and hops, of our own growth, before the importation of these articles into England by the London and Kentish gardeners, but that the culture of them had been greatly neglected.[1]

BULLIALDUS, or BOULLIAU (Ismael), a celebrated astronomer and scholar, was born of protestant parents, at Houdun in France, September the 28th, 1605; and having finished his studies in philosophy at Paris, and in civil law at Poictiers, he applied to mathematics, theology, sacred and profane history, and civil law, with such assiduity, that he became eminent in each of these departments, and acquired the reputation of an universal genius. As he had travelled for his improvement into Italy, Germany, Poland, and the Levant, he formed an extensive acquaintance with men of letters, and maintained a correspondence with the most distinguished persons of his time. Although he had been educated a protestant, he changed his profession at the age of 27 years, and became a catholic priest. His life was prolonged to his 89th year; and having retired to the abbey of St. Victor at Paris in 1689, he died there November the 25th, 1694. Besides his pieces concerning ecclesiastical rights, which excited

[1] Biog. Brit.—Tanner.—Ath. Ox. I.—Pulteney's Sketches.—Aikin's Biographical Memoirs of Medicine, 8vo. p. 142, &c.

attention, and the history of Ducas, printed at the Louvre, in 1649, in the original Greek, with a Latin version and notes, he was the author of several other works, chiefly mathematical and philosophical. His "Treatise on the Nature of Light" was published in 1638; and his work entitled, "Philolaus, sive de vero Systema Mundi," or his true system of the world, according to Philolaus, an ancient philosopher and astronomer, in the same year, and republished in 1645, under the title of "Astronomia Philolaica," grounded upon the hypothesis of the earth's motion, and the elliptical orbit described by the planet's motion about a cone. To which he added tables entitled "Tabulæ Philolaicæ:" a work which Riccioli says ought to be attentively read by all students of astronomy.—He considered the hypothesis, or approximation of bishop Ward, and found it not to agree with the planet Mars; and shewed in his defence of the Philolaic astronomy against the bishop, that from four observations made by Tycho on the planet Mars, that planet in the first and third quarters of the mean anomaly, was more forward than it ought to be according to Ward's hypothesis; but in the 2d and 4th quadrant of the same, the planet was not so far advanced as that hypothesis required. He therefore set about a correction of the bishop's hypothesis, and made it to answer more exactly to the orbits of the planets, which were most eccentric, and introduced what is called by Street, in his "Caroline Tables," the Variation: for these tables were calculated from this correction of Bullialdus, and exceeded all in exactness that went before. This correction is, in the judgment of Dr. Gregory, a very happy one, if it be not set above its due place; and be accounted no more than a correction of an approximation to the true system: For by this means we are enabled to gather the coequate anomaly *a priori* and directly from the mean, and the observations are well enough answered at the same time; which, in Mercator's opinion, no one had effected before.—It is remarkable that the ellipsis which he has chosen for a planet's motion, is such a one as, if cut out of a cone, will have the axis of the cone passing through one of its foci, viz. that next the aphelion.

In 1657, was published his treatise "De Lineis Spiralibus, Exerc. Geom. & Astron." Paris, 4to.—In 1682 came out at Paris, in folio, his large work entitled, "Opus novum ad Arithmeticam Infinitorum:" a work which is a dif-

fuse amplification of Dr. Wallis's Arithmetic of Infinites, and which Wallis treats of particularly in the 80th chapter of his historical treatise of Algebra.—He wrote also two admonitions to astronomers. The first, concerning a new star in the neck of the Whale, appearing at some times, and disappearing at others. The 2d, concerning a nebulous star in the northern part of Andromeda's girdle, not discovered by any of the ancients. This star also appeared and disappeared by turns. And as these phenomena appeared new and surprizing, he strongly recommended the observing them to all that might be curious in astronomy.[1]

BULLINGER (HENRY), one of the reformers, was born at Bremgarten, a village near Zurich, in Switzerland, July 18, 1504. At the age of twelve he was sent by his father to Emmeric, to be instructed in grammar-learning, and here he remained three years, during which his father, to make him feel for the distresses of others, and be more frugal and modest in his dress, and temperate in his diet, withdrew that money with which he was wont to supply him; so that Bullinger was forced, according to the custom of those times, to subsist on the alms he got by singing from door to door. While here, he was strongly inclined to enter among the Carthusians, but was dissuaded from it by an elder brother. At fifteen years of age he was sent to Cologn, where he studied logic, and commenced B. A. at sixteen years old. He afterwards betook himself to the study of divinity and canon law, and to the reading of the fathers, and conceived such a dislike to the school-divines, as in 1520, to write some dialogues against them; and about the same time he began to see the errors of the church of Rome, from which, however, he did not immediately separate. In 1522, he commenced M. A. and returning home, he spent a year in his father's house, wholly employing himself in his studies. The year after, he was called by the abbot of La Chapelle, a Cistercian abbey near Zurich, to teach in that place, which he did with great reputation for four years, and was very instrumental in causing the reformation of Zuinglius to be received. It is very remarkable that while thus teaching and changing the sentiments of the Cistercians in this place, it does not appear that he was a clergyman in the communion of the see of Rome, nor that he had any share in the monastic

[1] Moreri, art. Bouillaud.—Martin's Biographia Philosophica.—Hutton's Dictionary.—Saxii Onomast.

observances of the house. Zuinglius, assisted by Oecolampadius and Bucer, had established the reformed doctrines at Zurich in 1523; and in 1527, Bullinger attended the lectures of Zuinglius in that city, for some months, renewed his acquaintance with Greek, and began the study of Hebrew. He preached also publicly by a licence from the synod, and accompanied Zuinglius at the famous disputation held at Bern in 1528. The year following, he was called to be minister of the protestant church, in his native place at Bremgarten, and married a wife, who brought him six sons and five daughters, and died in 1564. He met with great opposition from the papists and anabaptists in his parish, but disputed publicly, and wrote several books against them. The victory gained by the Romish cantons over the protestants in a battle fought 1531, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was chosen pastor in the room of Zuinglius, slain in the late battle. He was also employed in several ecclesiastical negociations, with a view to reconcile the Zuinglians and Lutherans, and to reply to the harsh censures which were published by Luther against the doctrine of the Swiss churches respecting the sacrament. In 1549, he concurred with Calvin in drawing up a formulary, expressing the conformity of belief which subsisted between the churches of Zurich and Geneva, and intended on the part of Calvin, for obviating any suspicions that he inclined to the opinion of Luther with respect to the sacrament. He greatly assisted the English divines who fled into Switzerland from the persecution raised in England by queen Mary, and ably confuted the pope's bull excommunicating queen Elizabeth. The magistrates of Zurich, by his persuasion, erected a new college in 1538. He also prevailed with them to erect, in a place that had formerly been a nunnery, a new school, in which fifteen youths were trained up under an able master, and supplied with food, raiment, and other necessaries. In 1549, he by his influence hindered the Swiss from renewing their league with Henry II. of France; representing to them, that it was neither just nor lawful for a man to suffer himself to be hired to shed another man's blood, from whom himself had never received any injury. In 1551 he wrote a book, the purport of which was to shew, that the council of Trent had no other design than to oppress the professors of sound religion; and, therefore, that the cantons should

pay no regard to the invitations of the pope, which solicited their sending deputies to that council. In 1561 he commenced a controversy with Brentius concerning the ubiquity of the body of Christ, zealously maintained by Brentius, and as vehemently opposed by Bullinger, which continued till his death, on the 17th of September, 1575. His funeral oration was pronounced by John Stukius, and his life was written by Josias Simler (who had married one of his daughters), and was published at Zurich in 1575, 4to, with Stukius's oration, and the poetical tributes of many eminent men of his time. Bullinger's printed works are very numerous, doctrinal, practical, and controversial, but no collection has ever been made of them. His high reputation in England, during the progress of the reformation, occasioned the following to be either translated into English, or published here: 1. "A hundred Sermons upon the Apocalypse," 1561, 4to. 2. "Bullæ papisticæ contra reginam Elizabetham, refutatio," 1571, 4to. 3. "The Judgment of —— Bullinger, declaring it to be lawful for the ministers of the church of England to wear the apparel prescribed by the laws, &c." Eng. and Lat. 1566, 8vo. 4. "Twenty-six Sermons on Jeremiah," 1583. 5. "An epistle on the Mass, with one of Calvin's," 1548, 8vo. 6. "A treatise or sermon, concerning Magistrates and Obedience of Subjects, also concerning the affairs of War," 1549, 8vo. 7. "Tragedies of Tyrants, exercised upon the church of God from the birth of Christ unto this present year 1572," translated by Tho. Twine, 1575, 8vo. 8. "Exhortation to the ministers of God's Word, &c." 1575, 8vo. 9. "Two Sermons on the end of the World," 1596, 8vo. 10. "Questions of religion cast abroad in Helvetia by the adversaries of the same, and answered by M. H. Bullinger of Zurich, reduced into seventeen common places," 1572, 8vo. 11. "Common places of Christian Religion," 1572 and 1581, 8vo. 12. "Bullinger's Decades, in Latin," 1586. 13. "The Summe of the Four Evangelists," 1582, 8vo. 14. "The Sum or Substance of St. Paul's Epistle to the Thessalonians," 1538, 8vo. 15. "Three Dialogues between the seditious Libertine or rebel Anabaptist, and the true obedient Christian," 1551, 8vo. 16. "Fifty godly and learned Sermons, divided into five decades, containing the chief and principal points of Christian religion," a very thick 4to vol. 1577, particularly described by Ames. This book was held in high estimation in the reign of queen

Elizabeth. In 1586, archbishop Whitgift, in full convocation, procured an order to be made that every clergyman of a certain standing should procure a copy of them, read one of the sermons contained in them every week, and make notes of the principal matters.[1]

BULLOCK (HENRY), a man of learning in the beginning of the sixteenth century, and the friend of Erasmus, who corresponded with him by the name of BOVILLUS, was a native of Berkshire, according to Fuller. He was educated at Queen's college, Cambridge, where he took his bachelor's degree in 1504, and his master's in 1507, and was chosen fellow in the last mentioned year. He commenced D. D. in 1520, and was vice-chancellor in 1524-5. He was esteemed a man of abilities, and chosen by cardinal Wolsey to answer Luther. The cardinal also made him his chaplain, but we do not find that he raised him to any higher dignity, yet the oration he spoke in favour of the cardinal, now printed in Fiddes's life of that great churchman, seems to have merited a higher reward. By his letters to Erasmus, it appears that he was an able Grecian at a time when that language was little known. In 1513, in conjunction with Mr. Walden, he read a mathematical lecture, and had a salary from the university for it. He was also one of the twelve preachers sent out by that university in 1515. The biographers of Erasmus profess their ignorance of the time of his death. Tanner fixes it in 1526, but Dodd says he was living in 1530. He wrote, 1. "De Captivitate Babylonica contra Lutherum." 2. "Epistolæ et Orationes." 3. "De Serpentibus siticulosis," a translation from the Greek of Lucian, printed at Cambridge, 1521, 4to. 4. "Oratio coram Archiepiscopo Eboracensi," ibid. 1521, 4to.[2]

BULSTRODE (EDWARD), a lawyer of some note during the usurpation, was the second son of Edward Bulstrode of Hughley or Hedgley, near Beaconsfield in Buckinghamshire, and was born in 1588. In 1603 he became a commoner of St. John's college, Oxford, but left it without a degree, and removed to the Inner Temple, London, where he studied law, under the patronage of sir James Whitlock, whose learning Bulstrode celebrates in high

[1] Vita à Simlero.—Melchior Adam in vitis Theolog.—Gen. Dict.—Strype's Annals of the Reformation.—Saxii Onomasticon.

[2] Tanner.—Pits.—Fuller's Worthies.—Warton's Hist. of Poetry, vol. II. p. 438.—Dodd's Church History.—Jortin and Knight's Erasmus.

terms. After being called to the bar, he was in 8 Car. I. Lent-reader, and taking part with the presbyterians in the rebellion, was promoted to be one of the justices of North Wales in 1649, by the interest of his nephew the celebrated Bulstrode Whitlock. He was also an itinerant justice, particularly at Warwick in 1653, in which county he had an estate at Astley. He died at the Inner Temple, of which he was a bencher, in April 1659, and was buried in the Temple church. He published "A Golden Chain, or Miscellany of divers sentences of the sacred scriptures, and of other authors, &c." London, 1657, 8vo, but what he is best known by is his "Reports of Cases in B. R. regn. Jac. I. & Car. I." which were first published in 1657, 1658, and 1659, in three parts, fol. Mr. Bridgman remarks that in 2 Bulstrode, 1658, there is a chasm in the paging from 99 to 109. In 1688 a second edition was published, in which there is also a chasm from 104 to 114; yet there are the same number of pages in both editions, and the book is perfect. Wood mentions an edition of 1691. Bulstrode is said to have adopted the method of Plowden in his reports, than which there cannot be a stronger recommendation.[1]

BULSTRODE (Sir Richard), eldest son of the preceding, was educated at Pembroke-hall, Cambridge, whence he went to London, and after studying law became a barrister; but being of very different principles from his father, joined the forces of his unhappy sovereign Charles I. and was quarter-master general until the forces were disbanded at Truro. At the restoration, he was sent to reside as agent at Brussels, and on his return in 1675, Charles II. knighted and made him resident, and James II. made him his envoy. Disapproving of the revolution, he adhered to the abdicated monarch, and accompanied him to St. Germains, where he remained twenty-two years. We know not if this be meant as the period of his life, but he is said to have died aged 101, which brings him to the year 1782, contrary to all probability, or even fact, for his great age at the time of his death is mentioned in a panegyric upon him, inserted in 1715, in the ninth volume, or what is called the spurious volume of the Spectator, and if he died much before 1715, he could not have attained the vast age

[1] Ath. Ox. vol. II.—Fuller's Worthies.—Bridgman's Legal Bibliography.

attributed to him, consistently with the dates of his father's age.

At eighty he is said to have composed, 1. 185 elegies and epigrams, all on religious subjects; and before that, in early life, a poem on the birth of the duke of York, 1721. 2. "Letters to the Earl of Arlington," 1712, 8vo. 3. "Essays" on subjects of manners and morals, 1715, 8vo. 4. "Memoirs and Reflections upon the reigns and governments of Charles I. and II." He appears to have been a man of talents and considerable learning, and in his political course, able and consistent. His son Whitlocke Bulstrode, who published his "Essays," enjoyed the office of prothonotary of the marshal's court, and published a treatise on the transmigration of souls, which went through two editions, 1692, 1693, 8vo, and was translated into Latin by Oswald Dyke, 1725. 2. "Essays, ecclesiastical and civil," 1706, 8vo. 3. "Letters between him and Dr. Wood," physician to the pretender. 4. "Compendium of the crown laws, in three charges to the grand jury at Westminster," 1723, 8vo. He died Nov. 27, 1724, in his seventy-fourth year, and was buried in Heston church, Middlesex, where there is a monument and inscription on the north wall of the chancel.[1]

BULTEAU (Lewis), a learned French author, was born at Rouen in 1615, and succeeded his uncle, as king's secretary, which office he occupied for fourteen years, at the end of which he withdrew to study and religious retirement among the Benedictines of St. Maur, with whom he passed the remainder of his days. His principal works were "An Essay on the monastic History of the East," 1680, 8vo, describing the manners, &c. of the Cœnobites, and proving that monastic institutions are not so modern as has been supposed. "Abridgment of the History of the Order of St. Benedict, as far as the tenth century," 1684, 2 vols. 4to. "Translation of the Dialogues of Gregory the Great," with notes, 1689, 12mo; but his modesty would not permit him to annex his name to his works. His style was formed on the model of the writers of the Port Royal; and his knowledge of languages was very extensive. He died of an apoplexy in 1693. His brother, Charles Bulteau, published, in 1674, a "Treatise on the prece-

[1] Noble's Supplement to Granger.—Lysons's Environs, vol. III.—Spectator, ubi supra.

dence of the Kings of France over those of Spain," 1764, 4to. He died, dean of the king's secretaries, in 1710.[1]

BULWER (JOHN), of the seventeenth century, was author of several books of the language of the hand, of physiognomy, and of instructions to the deaf and dumb, intended, as he expresses it, "to bring those who are so born to hear the sound of words with their eyes, and thence to learn to speak with their tongues." This is explained in his "Chirologia, or the natural Language of the Hand, &c." 1644, 8vo. He was also author of "Pathomyotomia," or a dissection of the significative muscles of the affections of the mind, 1649, 12mo. The most curious of his works is his "Anthropo-metamorphosis; Man transformed, or the artificial changeling;" 1653, 4to, in which he shews what a strange variety of shapes and dresses mankind have appeared in, in the different ages and nations of the world. At the end of the first edition of this book in 12mo is a catalogue of the author's works in print and MS. What he calls the language of the hand, or the art of speaking by the fingers, is yet known in every boarding-school and nursery, where, however, the more natural substitute is very soon learned.[2]

BUNEL (PETER), an elegant Latin scholar, was born at Toulouse in 1499, and studied at Paris, where he was distinguished by his quick progress and promising talents. On his return to Toulouse, finding his family unable to maintain him, he went to Padua, where he was supported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif, the French ambassador at Venice, by whose generosity he was not only maintained, but enabled to study the Greek tongue, and he afterwards studied Hebrew. George de Selve, bishop of Lavaur, who succeeded de Baif as ambassador, retained Bunel in his service, and when his embassy was finished, carried him with him to Levaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouse, where he would have been reduced to the greatest indigence, had not messieurs de Faur, the patrons of virtue and science, extended their liberality to him unasked. One of these gentlemen appointed him tutor to his sons; but whilst he was making the tour of Italy with them, he was cut off at Turin by a fever, in 1546. Mr. Bayle says, that

[1] Dict. Hist.—Moreri. [2] Granger, vol. III.

he was one of the politest writers of the Latin tongue in the sixteenth century; but though he was advantageously distinguished by the eloquence of his Ciceronian style, he was still more so by the strictness of his morals. The magistrates of his native town of Toulouse set up a marble statue to his memory in their town-house. He left some Latin epistles written with the utmost purity, which were first published by Charles Stevens in 1551, and afterwards by Henry Stevens in 1581. Another, but a more incorrect edition, was printed at Toulouse in 1687, with notes by Mr. Gravero, advocate of Nimes.[1]

BUNNEY (EDMUND), descended from an ancient family in Yorkshire, was born at a house called the Vache, near Chalfont St. Giles's, in Buckinghamshire, in 1540, and when sixteen years old was sent to Oxford, and having taken his bachelor's degree, was elected probationer fellow of Magdalen college. He was at this time distinguished for his knowledge of logic and philosophy, and soon after went to Staple's Inn, and then to Gray's Inn, where he spent about two years in the study of the law, which profession his father wished him to follow. His own inclination, however, was for the study of divinity, which displeased his father so much, that, to use his own words, he "cast him off," although a man of piety himself, and one that had fled for his religion in queen Mary's days. He returned accordingly to Oxford, and took his master's degree in 1564. In the year following he was elected fellow of Merton college, an irregular act of the society, which, however, Wood says was absolutely necessary, as there was no person then in Merton college able to preach any public sermon in the college turn; and not only there, but throughout the university at large, there was a great scarcity of theologists. In 1570 he was admitted to the reading of the sentences, and about the same time became chaplain to archbishop Grindall, who gave him a prebend in that church, and the rectory of Bolton-Percy about six miles distant. This rectory he held twenty-five years, and then resigned it, but retained his prebend. In 1570 we also find that he was subdean of York, which he resigned in 1579. In 1585 he was collated, being then B. D. to a prebend in Carlisle, and had likewise, although we know not at what period, a prebend in St. Paul's. It appears

[1] Gen. Dict.

that he preached and catechised very frequently, both in Oxford and in many other places, travelling over a considerable part of the kingdom, and preaching wherever there appeared a want of clergy. This zeal, his being a Calvinist, and his preaching extempore, brought him under the imputation of being too forward and meddling: against which he vindicated himself in "A Defence of his labours in the work of the Ministry," written Jan. 20, 1602, but circulated only in manuscript. He died at Cawood in Yorkshire, Feb. 26 (on his monument, but 27 in archbishop Matthews's MS diary) 1617, and was buried in York cathedral. He published, 1. "The Sum of Christian Religion," Lond. 1576, 8vo. 2. "Abridgment of Calvin's Institutions," from May's translation, ibid. 1580, 8vo. 3. "Sceptre of Judah," &c. ibid. 1584, 8vo. 4. "The Coronation of King David, &c." 4to, 1588. 5. Three or four controversial pamphlets with Parsons, the Jesuit. 6. "The Corner Stone, or a form of teaching Jesus Christ out of the Scriptures," ibid. 1611, fol.[1]

BUNNEY (Francis), younger brother of the preceding, was born at Vache, May 8, 1543, came to Oxford in 1558, and after taking his bachelor's degree, was chosen perpetual fellow of Magdalen college in 1562. He then took his master's degree, and entered into holy orders in 1567. He was appointed chaplain to the earl of Bedford, and leaving his fellowship in 1571, went to the north of England, where he became a frequent and popular preacher, like his brother. In May 1572 he was inducted into a prebend of Durham; in 1573 he was made archdeacon of Northumberland, and in 1578 he was presented to the rectory of Ryton in the bishopric of Durham, on which he resigned his archdeaconry. He died April 16, 1617, a few weeks after his brother, and was buried in Ryton church. Wood represents him as a zealous enemy of popery, an admirer of Calvin, and a man of great charity. His works are three tracts against cardinal Bellarmin and popery; an "Exposition of Romans iii. 28, on Justification by Faith," London, 1616, 4to; and "Plain and familiar exposition of the Ten Commandments," ibid. 1617, 8vo. He also wrote a commentary on the prophet Joel, being the substance of some sermons; but, according to Wood, this was left in manuscript.[2]

[1] Ath. Ox. vol. I.—Willis's Cathedrals. [2] Ibid.

BUNYAN (JOHN), author of the justly-admired allegory of the "Pilgrim's Progress," was born at Elstow, near Bedford, 1628. His parents, though very mean, took care to give him that learning which was suitable to their condition, bringing him up to read and write, both which he quickly forgot, abandoning himself to all manner of wickedness, but not without frequent checks of conscience. One day being at play with his companions (the writer of his life tells us), a voice suddenly darted from heaven into his soul, saying, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell!" This put him into such a consternation, that he immediately left his sport; and looking up to heaven, thought he saw the Lord Jesus looking down upon him, as one highly displeased with him, and threatening him with some grievous punishment for his ungodly practices. At another time, whilst he was uttering many oaths, he was severely reproved by a woman, who was herself a notorious sinner: she told him he was the ugliest fellow for swearing that ever she heard in all her life, and that he was able to spoil all the youth of the town, if they came but into his company. This reproof coming from a woman, whom he knew to be very wicked, filled him with secret shame; and made him, from that time, very much refrain from it. His father brought him up to his own business, which was that of a tinker. Being a soldier in the parliament army, at the siege of Leicester, in 1645, he was drawn out to stand sentinel; but another soldier of his company desired to take his place, to which he agreed, and thus escaped being shot by a musket-ball, which took off his comrade. About 1655 he was admitted a member of a baptist congregation at Bedford, and soon after was chosen their preacher. In 1660, being convicted at the sessions of holding unlawful assemblies and conventicles, he was sentenced to perpetual banishment, and in the mean time committed to gaol, from which he was discharged, after a confinement of twelve years and an half, by the compassionate interposition of Dr. Barlow, bishop of Lincoln. During his imprisonment, his own hand ministered to his necessities, making many an hundred gross of long-tagged thread laces, a trade which he had learned since his confinement. At this time he also wrote many of his tracts, particularly the "Pilgrim's Progress." Afterwards, being at liberty, he travelled into several parts of England, to visit and confirm the brethren,

which procured him the epithet of Bishop Bunyan. When the declaration of James II. for liberty of conscience was published, he, by the contributions of his followers, built a meeting-house in Bedford, and preached constantly to a numerous audience. He died in London of a fever, 1688, aged sixty. He had by his wife four children, one of whom, named Mary, was blind. This daughter, he said, lay nearer his heart whilst he was in prison, than all the rest; and that the thought of her enduring hardship would be sometimes almost ready to break his heart, but that God greatly supported him by these two texts of scripture, "Leave the fatherless children, I will preserve them alive; and let the widows trust in me. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil." Jer. xlix. 11. and chap. xv. 11. His works are collected in two volumes in folio, printed at London in 1736-7, and reprinted in 1760, and often since in various forms. The continuator of his life, in the second of those volumes, tells us, that "he appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just in all that lay in his power to his word; not seeking to revenge injuries, loving to reconcile differences, and making friendship with all. He had a sharp quick eye; accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent: somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days time had sprinkled it with gray; his nose well-set, but not declining or bending, and his mouth moderately large; his forehead something high, and his habit always plain and modest."

Of all his works, the "Pilgrim's Progress" has attained the greatest popularity, and greater than any other human composition. It was remarked by the learned Dr. Samuel Johnson, that the Pilgrim's Progress has had the best evidence of its merit, namely, the general and continued approbation of mankind. No work of human composition

can certainly be compared with it in universality and extent of popularity. Besides having been translated into several European languages, scarce a year has passed, since its first appearance, in which the public has not called for a new edition. For many years, however, this work was confined to the serious part of the world for whom it was intended, and was seldom noticed by others but as the production of an illiterate man, calculated only to please illiterate people: an objection which, if it had been just, could not be said to militate very strongly against its merit. However necessary learning may be to guard the outworks of Christianity against the attacks of infidels, pure and undefiled religion requires so little literature to inculcate it in the case of others, or to receive it ourselves, that we find it had no hand in the first promulgation of the gospel, nor much in the various means that have been taken to perpetuate it. But Bunyan's want of education is the highest praise that can be given. Such a defect exhibits the originality of his genius in the strongest light: and since more attention has been paid by men of critical taste to his "Pilgrim's Progress," he has been admitted into a higher rank among English writers, and it seems universally acknowledged that nothing was wanting to advance him yet higher but the advantages of education, or of an intimacy with the best writers in his own language.

Dr. Johnson, whose opinion has been already quoted in part, conceived so high an opinion of the allegorical structure of the Pilgrim, that he thought Bunyan must have read Spenser, and observes, as a remarkable circumstance, that the Pilgrim's Progress begins very much like the poem of Dante, although there was no translation of Dante when Bunyan wrote. Dr. Beattie says that some of the allegories in the Pilgrim are well conceived, and prove the author to have possessed powers of invention, which, if they had been refined by learning, might have produced something very noble. What learning might have done to Bunyan we no more can tell than we can tell what it might have done to Shakspeare; but, in our opinion, Bunyan, without its aid, has produced "something very noble," because he has produced a work the most perfect in its kind, and which has baffled, and continues to baffle all attempts at imitation. The elegant author, whom we have just quoted, goes on to say "that the work has been imitated, but with little success. The learned bishop Patrick

wrote the 'Parable of the Pilgrim,' but I am not satisfied that he borrowed the hint, as it is generally thought he did, from John Bunyan. There is no resemblance in the plan, nor does the bishop speak a word of the Pilgrim's Progress, which I think he would have done, if he had seen it. Besides, Bunyan's fable is full of incident; Patrick's is dry, didactic, verbose, and exceedingly barren in the invention."

The rev. Mr. Granger, in his Biographical History of England, is yet more decided in his admiration of Bunyan's talents.—"Bunyan, who has been mentioned among the least and lowest of our writers, and even ridiculed as a driveller by those who have never read him, deserves a much higher rank than is commonly imagined. His 'Pilgrim's Progress' gives us a clear and distinct idea of Calvinistical divinity. The allegory is admirably carried on, and the characters justly drawn and uniformly supported. The author's original and poetic genius shines through the coarseness and vulgarity of his language, and intimates that if he had been a master of numbers, he might have composed a poem worthy of Spenser himself. As this opinion may be deemed paradoxical, I shall venture to name two persons of eminence of the same sentiments: one, the late Mr. Merrick of Reading (who has been heard to say in conversation, that Bunyan's invention was like that of Homer); the other, Dr. Roberts, now (late) fellow of Eton college."

These opinions of Bunyan will be found amply justified by an impartial perusal of the work in question, except with regard to what is said of "the coarseness and vulgarity" of Bunyan's style, which is certainly very unjust. His style, if compared with the writers of his age on subjects of religion, and particularly, if his want of education be taken into consideration, will suffer very little. On the other hand, there is reason to suspect that, by some of these critics, simplicity has been mistaken for vulgarity, although we are willing to allow that a few phrases might be elevated in expression without injury to the sentiment. But of what author in the seventeenth century may not this be said? It ought also to be remembered that the "Pilgrim's Progress" was written while the author was suffering a long imprisonment, during which the only books to which he had access were the Bible and Fox's Martyrology; and it is evident that the whole work is sprinkled over with

the phraseology of scripture, not only because it was that in which he was most conversant, but that which was the best adapted to his subject.

Mr. Granger's opinion of the probable advancement he might have made in poetry, has been opposed by the late Dr. Kippis in the Biographia Britannica, but in a manner which evinces that the learned doctor was a very incompetent judge. He says Bunyan "had the invention, but not the other natural qualifications which are necessary to constitute a great poet." Now, we believe it is the universal opinion of all critics, since criticism was known, that invention is the first qualification of a poet, and the only one which can be called natural, all others depending upon the state of refinement and education in the age the poet happens to live. Hence it is that our early poets are in general so exceedingly deficient in the graces of harmony, and that many of our modern poets have little else. With respect to Patrick's Pilgrim, mentioned above, it is necessary to observe that (besides its being doubtful which was first published, Bunyan's or Patrick's) the question is not, whether Bunyan might not have been preceded by authors who have attempted something like the Pilgrim's Progress: far less is it necessary to inquire, whether he be entitled to the merit of being the first who endeavoured to convey religious instruction in allegory. It is sufficient praise that when his work appeared, all others which resembled it, or seemed to resemble it, became forgotten; and the palm of the highest merit was assigned to him by universal consent. It was, therefore, to little purpose that a small volume was lately published, entitled "The Isle of Man, or the legal proceedings in Man-shire against Sin," by the rev. R. Bernard, from which Bunyan was "supposed" to have taken the idea of his Pilgrim. Bunyan's work so far transcends that and every similar attempt, that he would have been very much to blame (allowing, what cannot be proved, that he took the idea from Bernard) had he not adopted a plan which he was qualified to execute with such superior ability.

Of late years many imitations have been attempted, and many rivals have appeared to Bunyan, but while candour obliges us to allow, in some instances, the goodness of the intention, and that they are written in a style which promises to be useful, it is at the same time justice to our author to say, that they fall very short of his performance

in almost every requisite: in simplicity, in the preservation of the allegorical characters, and in that regular and uniform progress which conducts the hero through every scene, and renders every scene and every episode subservient to the main purpose. How well this has been executed, the constant and increasing popularity of the "Pilgrim's Progress" is sufficient to demonstrate. What pleases all, and pleases long, must have extraordinary merit: and that there is a peculiar fascination about the Pilgrim has never been denied either by those who do not read to be instructed, or who are averse to the author's religious opinions. Of this latter, we have a striking instance in dean Swift. In his celebrated Letter to a young Clergyman he says, "I have been better entertained, and more informed, by a few pages in the Pilgrim's Progress, than by a long discourse upon the will, and the intellect, and simple and complex ideas." It must be allowed to be no small merit to have fixed the attention of such a man as Swift, and to have conciliated the esteem of men of critical taste, on account of the powers of invention, and the exercise of a rich and fertile imagination.

It may be proper here to remark, that there is a small book, which has been often printed with it under the title of a Third Part of the Pilgrim's Progress; but the purpose of our making the remark is to guard our readers against it as a very gross imposition. The late rev. John Newton, by a very happy figure, asserts that "a common hedgestake deserves as much to be compared with Aaron's rod, which yielded blossoms and almonds, as this poor performance to be obtruded upon the world under the title of the "Third Part of the Pilgrim's Progress." Besides that this forgery contradicts Bunyan's doctrines, it is evident that his plan was completed in his Second Part, and that no addition could have been made even by his own ingenious pen, that would not have partaken of the nature of a repetition. It remains to be noticed, that they who have read no other production of Bunyan, have yet to learn the extent of the wonderful powers displayed in his various works. Considering his narrow and confined education, we have been almost equally struck with the perspicuous and clear views of his various theological and practical treatises, as the works of a man gifted in a most uncommon degree.[1]

[1] Biog. Brit.—Life by himself.—Ath. Ox. vol. II.—&c.

BUONACCORSI. See PERINO DEL VAGA.

BUONACCORSI. See ESPERIENTE.

BUONAMICI (CASTRUCCIO), an Italian historian, was born at Lucca in 1710, of a reputable family, and first embraced the ecclesiastical state. His studies being finished, he went to Rome, and during a stay of some years in that city, attracted the notice of the cardinal de Polignac, who was desirous of gaining his attachment, but whom he refused to accompany into France. Not meeting in the church with the advantages he had promised himself, he gave it up, in order to bear arms in the service of the king of the Two Sicilies, which, however, did not prevent his devoting himself to the study of the belles-lettres. He wrote in Latin the history of the war of Velletri in 1745, between the Austrians and Neapolitans, in which he was employed, under the title of "De rebus ad Velitras gestis commentarius," 1746, 4to. This obtained him a pension from the king of Naples, and the rank of commissary general of artillery. But his most considerable work is the history of the war in Italy, which appeared in 1750 and 1751, under this title, "De bello Italico commentarii," 4to, in three books, for which he got the title of count to himself and his descendants. These two histories are much esteemed for the correctness of the narration and the purity of the Latinity, and have been several times reprinted. The count de Buonamici also composed a treatise "De scientia militari," but which has not hitherto been published. He died in 1761, at Lucca, the place of his nativity, whither he was come for the benefit of his health. The name of Castruccio being very famous in the history of Lucca, he adopted it on his going into the Neapolitan service, instead of his baptismal name, which was Francis-Joseph-Mary. His work on the war in Italy was translated into English, and published in 1753 at London by A. Wishart, M. A. under the title of "Commentaries of the late war in Italy," 8vo.[1]

BUONARROTI (MICHEL ANGELO), a most illustrious painter, sculptor, and architect, was born in the castle of Caprese, in Tuscany, March 6, 1474, and descended from the noble family of the counts of Canossa. At the time of his birth, his father, Lodovico di Leonardo Buonarroti Simone, was podesta, or governor of Caprese and Chiusi,

[1] Dict. Hist.—Saxii Onomast.

and as he had not risen above the superstitious belief in astrological predictions, so common in that age, he was probably pleased to hear that "his child would be a very extraordinary genius." His biographers indeed go so far as to tell us of a prediction, that he would excel in painting, sculpture, and architecture. When of a proper age, Michel Angelo was sent to a grammar-school at Florence, where, whatever progress he might make in his books, he contracted a fondness for drawing, which at first alarmed the pride of his family, but his father at length perceiving that it was hopeless to give his mind any other direction, placed him under Domenico Ghirlandaïo, the most eminent painter at that time in Florence, and one of the most celebrated in Italy. He was accordingly articled for three years to Ghirlandaïo, from April 1488, but is said to have reaped no benefit from his instructions, as his master soon became jealous of his talents. He rapidly, however, surpassed his contemporary students, by the force of his genius, and his study of nature; and adopted a style of drawing and design more bold and daring than Ghirlandaïo had been accustomed to see practised in his school; and, from an anecdote Vasari tells, it would seem Michel Angelo soon felt himself even superior to his master. One of the pupils copying a female portrait from a drawing by Ghirlandaïo, he took a pen and made a strong outline round it on the same paper, to shew him its defects; and the superior style of the contour was as much admired as the act was considered confident and presumptuous. His great facility in copying with accuracy whatever objects were before him sometimes forced a compliment even from Ghirlandaïo himself.

When about this time Lorenzo de Medici established a school for the advancement of sculpture, in a garden in Florence, under the superintendence of Bertoldo, Lorenzo requested Ghirlandaïo to permit any of his scholars to study there, who were desirous of drawing from the antique, and from that time the Medici garden became the favourite school of Michel Angelo. No sooner had he entered upon his studies here, than seeing a student modelling some figures in clay, he felt an emulation to do the same; and Lorenzo, who frequently visited the gardens, observing his progress, encouraged him with expressions of approbation. He was, not long after, desirous to try his skill in marble, and being particularly interested in a mu-

tilated old head, or rather a mask representing a laughing Faun, he chose it for his original. Although this was his first essay in sculpture, he finished it in a few days, supplying what was imperfect in the original, and making some other additions. Lorenzo visiting his garden as usual, found Michel Angelo polishing his mask, and thought it an extraordinary work for so young an artist; yet jestingly remarked, "You have restored to the old Faun all his teeth, but don't you know that a man of such an age has generally some wanting?" Upon this observation, the moment Lorenzo departed, Michel Angelo broke a tooth from the upper jaw, and drilled a hole in the gum to represent its having fallen out.

To this little circumstance Michel Angelo, who was now between fifteen and sixteen years old, owed the patronage of Lorenzo, who adopted him into his family, provided him with a room, and every accommodation in the palace, treated him as his own son, and introduced him to men of rank and genius. Among others he formed an intimacy with Politiano, who resided under the same roof, and soon became warmly attached to his interests. At his recommendation he executed a basso-relievo in marble, the subject of which was the battle of the Centaurs, of which it is sufficient praise, that it stood approved in the ripe judgment of Michel Angelo himself, who, although not indulgent to his own productions, did not hesitate on seeing it, even in the decline of life, to express his regret that he had not entirely devoted himself to sculpture. In 1492, death deprived him of the patronage of Lorenzo, which, however, was in some measure continued to him by Lorenzo's successor, a man of corrupt and vitiated taste, of whose discrimination in merit we have this notable proof that he boasted of two extraordinary persons in his house, Michel Angelo, and a Spanish footman who could out-run a horse. Michel Angelo, however, prosecuted his studies, and produced some fine specimens of art, until the tranquillity of Florence was disturbed by the haughty and pusillanimous conduct of his patron, Piero de Medici, when he thought proper to retire to Bologna to avoid the impending evils. Here he was invited into the house of Aldovrandi, a Bolognese gentleman, and one of the sixteen constituting the government, and during his stay executed two statues in marble for the church of St. Domenico. After remaining with this hospitable friend somewhat more

than a year, the affairs of Florence being tranquillized, he returned home to his father's house, pursued his profession, and produced a statue of a sleeping Cupid, that advanced his reputation, but not without the aid of some trick. He was advised by a friend to stain the marble so as to give it the appearance of an antique, and in this state it was sent to Rome to an agent who pretended to have dug it up in a vineyard, and sold to cardinal St. Giorgio for two hundred ducats. What rendered this imposition unnecessary to Michel Angelo's fame, was, that on the discovery of the real artist, he received the most flattering praises, and was invited to Rome, as the proper theatre for the exercise of his talents. At Rome he made several statues, which placed him in an enviable rank among his contemporaries, and a cartoon of St. Francis receiving the *stigmata*, painted in distemper for St. Pietro in Montorio; and while he executed these commissions both with credit and profit to himself, he was also indefatigable by observation and study to improve and elevate his style.

On the promotion of Pietro Soderini, to the rank of perpetual gonfaloniere, or chief magistrate of Florence, Michel Angelo was advised to return thither, as Soderini had the reputation of an encourager of genius, and he introduced himself to his patronage by a colossal statue of David, a figure in bronze, name unknown, and a groupe of David and Goliath. At the same time, that he might not entirely neglect the practice of painting, he painted a holy family for one Angelo Doni, concerning which Vasari relates the following anecdote. When the picture was finished, it was sent home with a note requesting the payment of seventy ducats: Angelo Doni did not expect such a charge, and told the messenger he would give forty, which he thought sufficient: Michel Angelo immediately sent back the servant, and demanded his picture, or an hundred ducats: Angelo Doni, not liking to part with it, returned the messenger, agreeing to pay the original sum, but Michel Angelo, indignant at being haggled with, then doubled his first demand, and Angelo Doni, still wishing to possess the picture, acceded, rather than try any further experiment to abate his price.

That Michel Angelo might have an opportunity of adding to his fame as a painter, the gonfaloniere commissioned him to paint a large historical subject, to ornament the hall

of the ducal palace; and as it was the honourable ambition of Soderini to employ the talents of his country in the establishment of its fame, he engaged the abilities of Leonardo da Vinci, at the same time, to execute a corresponding picture to occupy the opposite side of the hall. An event in the war between the Florentines and Pisans, was the subject Michel Angelo chose, and that of Leonardo da Vinci was a battle of cavalry. Michel Angelo's cartoon was the most extraordinary work that had appeared since the revival of the arts in Italy, but as no part of it now remains, an idea of it can be formed only from Vasari's account and description. Such was the excellence of this work, that some thought it absolute perfection; not to be rivalled, and hopeless to be approached; and certainly some credit is due to this opinion, as from the time it was placed in the papal hall, it was for many years constantly visited by foreigners as well as natives, who, by studying and drawing from it, became eminent masters. It requires to be added, however, that the cartoon was all that was finished; from various causes, the picture itself was never begun, and the cartoon, which was exhibited to students for their improvement, was by degrees mutilated and destroyed, an irreparable injury to posterity.

On the accession of pope Julius II. a patron of genius and learning, Michel Angelo was among the first invited to his court, and after some time the pope gave him an unlimited commission to make a mausoleum. Having received full powers, he commenced a design worthy of himself and his patron. The plan was a parallelogram, and the superstructure to consist of forty statues, many of which were to be colossal, interspersed with ornamental figures and bronze basso-relievos, besides the necessary architecture, with appropriate decorations, to unite the composition into one stupendous whole. When this magnificent design was completed, it met with the pope's entire approbation, and Michel Angelo was desired to go into St. Peter's to see where it could be conveniently placed. Michel Angelo fixed upon a particular spot, but the church itself, now old, being considered as ill-adapted for so superb a mausoleum, the pope, after many consultations with architects, determined to rebuild St. Peter's; and this is the origin of that edifice which took a hundred and fifty years to complete, and is now the grandest display of architectural splendour that ornaments the Christian world. To those, says his late excellent

biographer, who are curious in tracing the remote causes of great events to their source, Michel Angelo perhaps may be found, though very unexpectedly, to have thus laid the first stone of the reformation. His monument demanded a building of corresponding magnificence; to prosecute the undertaking money was wanting, and indulgences were sold to supply the deficiency of the treasury. A monk of Saxony (Luther) opposed the authority of the church, and this singular fatality attended the event, that whilst the most splendid edifice which the world had ever seen was building for the catholic faith, the religion to which it was consecrated was shaken to the foundation.

The work was begun, but before it had proceeded far, Michel Angelo met with some affront from the servants of the papal palace, who were jealous of his favour with the pope, and not being admitted to his holiness when he came on business, set off from Rome for Florence. As soon as this was known, couriers were dispatched after him, but, as he had got beyond the pope's territories, they could not use force, and only obtained of Michel Angelo a letter to the pope explaining the cause of his departure. But after some time, and the intercession of friends, Michel Angelo consented to return to Rome, where, to his great disappointment, he found that the pope had changed his mind, and instead of completing the monument, had determined to decorate with pictures the ceilings and walls of the Sistine chapel, in honour of the memory of his uncle Sixtus IV. The walls of this chapel were already ornamented with historical paintings by various masters, but these were now to be effaced, and the entire chapel to be painted by Michel Angelo, so as to correspond in its parts, and make one uniform whole. Michel Angelo was diffident of his powers in fresco-painting, and recommended Raffaello, but the pope was peremptory, and our artist obliged to yield. He accordingly prepared the cartoons, and endeavoured to engage persons experienced in fresco-painting, but being disappointed in the first specimen of their abilities, he determined himself to try how far he could overcome the difficulties which made it necessary for him to seek their aid, and succeeded in painting the ceiling to the astonishment and admiration even of his enemies. For the description of this stupendous monument of human genius, we must refer to our authority, but the circumstance not the least remarkable, was, that the whole was completed in twenty months, and on All-

Saints-Day, 1512, the chapel was opened, and the pope officiated at high mass to a crowded and admiring audience. Michel Angelo next applied himself to make designs for other pictures for the sides of the chapel, to complete the original plan: but on Feb. 21, 1513, the pope died; and to Michel Angelo his loss was not supplied. The old paintings still remain on the walls of this chapel.

Julius II. was succeeded by the celebrated Leo X. who professed the same warmth of attachment, and the same zeal to promote the talents of Michel Angelo. But we have already seen that the attachment of this great artist's patrons was mixed with a degree of caprice which reduced him often to a state of servitude. Michel Angelo had received instructions to construct a monument for Julius II. on a lesser scale than the mausoleum which we have already mentioned. This Leo X. immediately interrupted, by insisting on his going to Florence to build the façade of the church of S. Lorenzo, which remained unfinished from the time of his grandfather Cosmo de Medici, and Michel Angelo, after in vain pleading the engagement he was under, was obliged to comply. Nor was this all. While at Carrara, ordering the necessary marble, he received a letter from Leo desiring him to go to Pietra Santa, where his holiness had been told there was marble equal to that of Carrara. Michel Angelo obeyed, and reported that the marble was of an inferior quality, and that there was no means of conveying it to Florence without making a road of many miles to the sea, through mountains, and over marshes, &c. The pope, however, flattered with the prospect of procuring marble from a territory which he could at any time call his own, ordered him to proceed, the result of which was that the talents of this great man were buried in those mountains, and his time consumed during the whole reign of Leo X. (above eight years) in little other than raising stone out of a quarry, and making a road to convey it to the sea. At the death of Leo the façade of S. Lorenzo was not advanced beyond its foundation, and the time of Michel Angelo had been consumed in making a road, in seeing that five columns were made at the quarry of Pietra Santa, in conducting them to the sea-side, and in transporting one of them to Florence; this employment, with occasionally making some models in wax, and some trifling designs for the interior of a room in the Medici palace, appears to have been all the benefit

that was derived from his talents during the whole of this pontificate.

During the pontificate of Adrian VI. who succeeded Leo, the façade of S. Lorenzo was altogether laid aside, and Michel Angelo endeavoured to resume his labours on the monument of Julius II. for which the heirs of Julius were impatient, and threatened to make the artist account for the monies received in the pontificate of Julius. He found a friend, however, in the cardinal Giuliano de Medici, who commissioned him to build a library and new sacristy to the church of S. Lorenzo, to serve as a mausoleum for the Medici family; and also to execute monuments to the memory of the dukes Giuliano and Lorenzo, to be placed in it; and these works took up the whole of Michel Angelo's attention during the short pontificate of Adrian VI. which lasted only twenty months, ending Sept. 14, 1523. During the first part of the pontificate of his successor Clement VII. formerly Giuliano de Medici, Michel Angelo went on with the chapel and library of S. Lorenzo, which Giuliano had ordered, and executed a statue of Christ, of the size of nature, to be placed on an altar in the church of Santa Maria Sopra Minerva, at Rome, and which is still in that church, but on a pedestal at the entrance of the choir. During the wars which succeeded, we find him employing his talents on works of fortification at Florence, when besieged by the prince of Orange, but hearing of some treacherous plans to undermine the republic, he withdrew secretly to Ferrara, and thence to Venice. Being, however, solicited by persons high in office not to abandon the post committed to his charge, he returned, and resumed his situation, until the city surrendered to the pope, when he was obliged to secrete himself in an obscure retreat. The pope having by a public manifesto given him assurances, that if he would discover himself he should not be molested, on condition that he would furnish the two monuments in St. Lorenzo, already begun, Michel Angelo, on this, with little respect for the persons his genius was to commemorate, and with less affection for his employer, hastened to complete his labour; not with any ardour of sentiment, but as a task which was the price of his liberty.

Tranquillity being restored in Italy, Michel Angelo was again called upon by the duke of Urbino, to complete the monument of Julius II. agreeable to the last design,

and was again interrupted by the pope, who wished to employ him at Florence, and afterwards ordered him to paint the two end walls of the Sistine chapel. Our artist being unable openly to oppose the will of the pope, procrastinated the work as much as possible, and while he was engaged in making a cartoon for the chapel, secretly employed as much of his time as circumstances would allow, in forwarding the monument to Julius II. But this was again interrupted by the next pope, Paul III. although at length, after much negociation, and after changing the design three times, he was permitted to complete his task, which was placed, not in St. Peter's, as originally intended, but in the church of S. Pietro, in Vincoli.

As there now remained no objection to Michel Angelo's devoting his time to the service of the pope, he commenced painting the great work of the Last Judgment, in the Sistine chapel, which was finished in 1541, and the chapel opened on Christmas day. Persons are described to have come from the most distant parts of Italy to see it, and the public and the court were rivals in admiration, which must have been peculiarly grateful to Michel Angelo, not only from that pleasure common to all men who are conscious of deserving well, and having those claims allowed, but in succeeding to give the pope Paul III. entire satisfaction, who, in the first year of his pontificate, liberally provided him with a pension for his life of six hundred pounds a year, to enable him to prosecute the undertaking to his own satisfaction.

Near to the Sistine chapel, in the Vatican, Antonio de San Gallo built another by the order of Paul III. which is called after its founder the Paoline chapel, and the pope being solicitous to render it more honourable to his name, desired Michel Angelo would paint the walls in fresco. Although he now began to feel he was an old man, he undertook the commission, and on the sides opposite to each other painted two large pictures, representing the martyrdom of St. Peter, and the conversion of St. Paul. These pictures, he said, cost him great fatigue, and in their progress declared himself sorry to find fresco painting was not an employment for his years; he therefore petitioned his holiness that Perino del Vaga might finish the ceiling from his designs, which was to have been decorated with painting and stucco ornaments; but this part of the work was not afterwards carried into execution.

The pope often consulted Michel Angelo as an architect, although Antonio de San Gallo was the architect of St. Peter's church, and promoted to that situation by his interest when cardinal Farnese, and now employed in his private concerns. The Farnese palace in Rome was designed by San Gallo, and the building advanced by him during his life; yet Michel Angelo constructed the bold projecting cornice that surrounds the top, in conjunction with him, at the express desire of the pope. He also consulted Michel Angelo in fortifying the Borgo, and made designs for that purpose; but the discussion of this subject proved the cause of some enmity between these two rivals in the pope's esteem. In 1546 San Gallo died, and Michel Angelo was called upon to fill his situation as architect of St. Peter's: he at first declined that honour, but his holiness laid his commands upon him, which admitted neither of apology nor excuse; however he accepted the appointment upon those conditions, that he would receive no salary, and that it should be so expressed in the patent, as he undertook the office purely from devotional feelings; and that, as hitherto the various persons employed in all the subordinate situations had only considered their own interest to the extreme prejudice of the undertaking, he should be empowered to discharge them, and appoint others in their stead; and lastly, that he should be permitted to make whatever alterations he chose in San Gallo's design, or entirely supply its place with what he might consider more simple, or in a better style. To these conditions his holiness acceded, and the patent was made out accordingly.

San Gallo's model being more conformable to the principles of Saracenic than of Grecian or Roman architecture in the multiplicity and division of its parts, Michel Angelo made an original design upon a reduced scale, on the plan of a Greek cross, which met with the pope's approbation; for, although the dimensions were less, the form was more grand than that of San Gallo's model. Having commenced his labours on this edifice, it advanced with considerable activity, and before the end of the pontificate of Paul III. began to assume its general form and character. This, however, was only a part of his extensive engagements. He was commissioned to carry on the building of the Farnese palace, left unfinished by the death of San Gallo; and employed to build a palace on the Capitoline-hill for the senator of Rome, two galleries for the reception of sculpture and

pictures, and also to ornament this celebrated site with antique statues and relics of antiquity, from time to time dug up and discovered in Rome and its environs.

As in proceeding with St. Peter's, he had, agreeably to his patent, chosen his own workmen, and dismissed others, the latter seldom failed of exerting such malice against him as they could display with impunity; and being exasperated by disappointments, they endeavoured to represent him as an unworthy successor of San Gallo, and upon the death of Paul III. an effort was made to remove him from his situation, but Julius III. who succeeded to the pontificate, was not less favourably disposed towards him than his predecessor; however, they presented a memorial, petitioning the pope to hold a committee of architects in St. Peter's at Rome, to convince his holiness that their accusations and complaints were not unfounded. At the head of this party was cardinal Salviati, nephew to Leo X. and cardinal Marcello Cervino, who was afterwards pope by the title of Marcellus II. Julius agreed to the investigation, and the parties appeared in his presence. The complainants stated, that the church wanted light, and the architects had previously furnished the two cardinals with a particular example to prove the basis of the general position, which was, that he had walled up a recess for three chapels, and made only three insufficient windows; upon which the pope asked Michel Angelo to give his reasons for having done so; he replied, "I should wish first to hear the deputies." Cardinal Marcello immediately said for himself and cardinal Salviati, "We ourselves are the deputies." Then said Michel Angelo, "In the part of the church alluded to, over those windows are to be placed three others." "You never said that before," replied the cardinal; to which he answered with some warmth: "I am not, neither will I ever be obliged to tell your eminence, or any one else, what I ought or am disposed to do; it is your office to see that the money be provided, to take care of the thieves, and to leave the building of St. Peter's to me." Turning to the pope, "Holy father, you see what I gain; if these machinations to which I am exposed are not for my spiritual welfare, I lose both my labour and my time." The pope replied, putting his hands upon his shoulders, "Do not doubt, your gain is now, and will be hereafter;" and at the same time gave him assurance of his confidence and esteem.

Julius prosecuted no work in architecture or sculpture without consulting him. What was done in the Vatican, or in his villa on the Flaminian way, was with Michel Angelo's advice and superintendance. He was employed also to rebuild a bridge across the Tiber, but as his enemies artfully pretended to commiserate his advanced age, he so far fell into this new snare as to leave the bridge to be completed by an inferior artist, and in five years it was washed away by a flood, as Michel Angelo had prophesied. In 1555 his friend and patron pope Julius died, and perhaps it would have been happier for Michel Angelo if they had ended their days together, for he was now eighty-one years old, and the remainder of his life was interrupted by the caprices of four successive popes, and the intrigues under their pontificates. Under all these vexations, however, he went on by degrees with his great undertaking, and furnished designs for various inferior works, but his enemies were still restless. He now saw that his greatest crime was that of having lived too long; and being thoroughly disgusted with the cabals, he was solicitous to resign, that his last days might not be tormented by the unprincipled exertions of a worthless faction. That he did not complain from the mere peevishness of age will appear from a statement of the last effort of his enemies, the most formidable of whom were the directors of the building. Their object was to make Nanni Biggio the chief architect, which they carefully concealed, and the bishop of Ferratino, who was a principal director, began the contrivance by recommending to Michel Angelo not to attend to the fatigue of his duty, owing to his advanced age, but to nominate whomever he chose to supply his place. By this contrivance Michel Angelo willingly yielded to so courteous a proposition, and appointed Daniello da Volterra. As soon as this was effected, it was made the basis of accusation against him for incapacity, which left the directors the power of choosing a successor, and they immediately superseded da Volterra, by appointing Biggio in his stead. This was so palpable a trick, so untrue in principle, and so injurious in its tendency, that in justice to himself, he thought it necessary to represent it to the pope, at the same time requesting that it might be understood there was nothing he more solicited than his dismission. His holiness took up the discussion with interest, and begged he would not recede until he

had made proper inquiry, and a day was immediately appointed for the directors to meet him. They only stated in general terms, that Michel Angelo was ruining the building, and that the measures they had taken were essentially necessary, but the pope previously sent Signor Gabrio Serbelloni to examine minutely into the affair, who was a man well qualified for that purpose. Upon this occasion he gave his testimony so circumstantially, that the whole scheme was shown in one view to originate in falsehood, and to have been fostered by malignity. Biggio was dismissed and reprimanded, and the directors apologized, acknowledging they had been misinformed, but Michel Angelo required no apology; all he desired was, that the pope should know the truth; and he would have now resigned, had not his holiness prevailed upon him to hold his situation, and made a new arrangement, that his designs might not only be strictly executed as long as he lived, but adhered to after his death.

After this discussion, the time left to Michel Angelo for the enjoyment of his uncontrolled authority was short, for in the month of February 1563, he was attacked by a slow fever, which exhibited symptoms of his approaching death, and he desired Daniello da Volterra to write to his nephew Leonardo Buonarroti to come to Rome; his fever, however, increased, and his nephew not arriving, in the presence of his physician and others who were in his house, whom he ordered into his bed-room, he made this short nuncupative will: "My soul I resign to God, my body to the earth, and my worldly possessions to my nearest of kin;" then admonished his attendants: "In your passage through this life, remember the sufferings of Jesus Christ," and soon after delivering this charge, he died, Feb. 17, 1563, aged eighty-eight years, eleven months, and fifteen days, which yet was not the life of his father, who attained the age of ninety-two. Three days after his death, his remains were deposited with great funeral pomp in the church of S. Apostoli, in Rome, but afterwards, at the request of the Florentine academy, were removed to the church of Santa Croce at Florence, and again with great solemnity finally deposited in the vault by the side of the altar, called the Altare de Cavalcanti.

The merits of Michel Angelo, as an artist, have been so frequently the object of discussion, that it would be impossible to examine or analyse the various opinions that

have been published, without extending this article to an immoderate length. Referring, therefore, to our authorities, and especially to Mr. Duppa's elaborate "Life of Michel Angelo," which we have followed in the preceding sketch, we shall present the following outline from Mr. Fuseli, and conclude with some interesting circumstances in the personal history of this great artist: "Sublimity of conception," says Mr. Fuseli, "grandeur of form, and breadth of manner, are the elements of Michel Angelo's style; by these principles he selected or rejected the objects of imitation. As painter, as sculptor, as architect, he attempted, and above any other man succeeded, to unite magnificence of plan, and endless variety of subordinate parts, with the utmost simplicity and breadth. His line is uniformly grand. Character and beauty were admitted only as far as they could be made subservient to grandeur. The child, the female, meanness, deformity, were by him indiscriminately stamped with grandeur. A beggar rose from his hand the patriarch of poverty; the hump of his dwarf is impressed with dignity; his women are moulds of generation; his infants teem with the man; his men are a race of giants. This is the 'Terribil Via' hinted at by Agostino Carracci. To give the most perfect ease to the most perplexing difficulty, was the exclusive power of Michel Angelo. He is the inventor of epic painting in the sublime compartments of the Sistine chapel. He has personified motion in the groupes of the Cartoon of Pisa; embodied sentiment on the monuments of St. Lorenzo; unravelled the features of meditation in his Prophets and Sibyls; and, in the Last Judgment, with every attitude that varies the human body, traced the master-trait of every passion that sways the human heart. Neither as painter or sculptor he ever submitted to copy an individual, Julio II. only excepted, and in him he represented the reigning passion rather than the man. In painting he contented himself with a negative colour, and, as the painter of mankind, rejected all meretricious ornament. The fabric of St. Peter's, scattered into infinity of jarring parts by his predecessors, he concentrated, suspended the cupola, and to the most complex gave the air of the most simple of edifices. Such, take him all in all, was Michel Angelo, the salt of art; sometimes he, no doubt, had moments, and perhaps periods of dereliction, deviated into manner, or perplexed the grandeur of his forms with futile

and ostentatious anatomy; both met with herds of copyists, and it has been his fate to have been and still to be censured for their folly."

Michel Angelo was of the middle stature, bony in his make, and rather spare, although broad over the shoulders. He had a good complexion; his forehead was square, and somewhat projecting; his eyes rather small, of a hazel colour, and on his brows but little hair; his nose was flat, being disfigured from a blow he received when young from Torrigiano, a fellow student; his lips were thin, and speaking anatomically, the cranium on the whole was rather large in proportion to the face. He wore his beard, which was divided into two points at the bottom, not very thick, and about four inches long; his beard and the hair of his head were black when a young man, and his countenance animated and expressive.

In his childhood he was of a weakly constitution, and to guard his health with peculiar care, he was abstemious and continent; he seldom partook of the enjoyments of the table, and was used to say, "however rich I may have been, I have always lived as a poor man." Although he ate little, he was extremely irregular in his meals; he had a bad digestion, and was much troubled with the head-ach, which he attributed to his requiring little sleep, and the delicate state of his stomach: notwithstanding these evils, during the meridian of life his general health was but little impaired. Many years before his death he was afflicted with stone and gravel, and when advanced in years, with the cramp in his legs.

In the early part of life, he not only applied himself to sculpture and painting, but to every branch of knowledge connected in any way with those arts, and gave himself up so much to application, that he in a great degree withdrew from society. From this disposition he became habituated to solitude, and, happy in his pursuits, he was more contented to be alone than in company, by which he obtained the character of being a proud and an odd man. When his mind was matured, he attached himself to men of learning and judgment, and in the number of his most intimate friends were ranked the highest dignitaries in the church, and the most eminent literary characters of his time. Among the authors he studied and delighted in most, were Dante and Petrarch; of these it is said he could nearly repeat all their poems, and many of his sonnets (now re-

printed in his life by Mr. Duppa) shew how much he desired to imitate the poet of Vaucluse. He also studied with equal attention the sacred writings of the Old and New Testament. His acquirements in anatomy are manifest throughout his works, and he often proposed to publish a treatise upon that subject for the use of painters and sculptors; principally to shew what muscles were brought into action in the various motions of the human body, and was only prevented, from fearing lest he should not be able to express himself so clearly and fully as the nature of the subject required.—Of perspective he knew as much as was known in the age in which he lived; but this branch of knowledge was not then reduced to a science, nor governed by mathematical principles.

The love of wealth made no part of Michel Angelo's character; he was in no instance covetous of money, nor attentive to its accumulation. When he was offered commissions from the rich with large sums, he rarely accepted them, being more stimulated by friendship and benevolence than the desire of gain. He was also liberal, and freely assisted literary men as well as those of his own profession, who stood in need of his aid. He had a great love for his art, and a laudable desire to perpetuate his name. A friend of his regretted that he had no children to bequeath the profits acquired by his profession, to which he answered, "My works must supply their place; and if they are good for any thing, they must live hereafter." He established it as a principle, that to live in credit was enough, if life was virtuously and honourably employed for the good of others and the benefit of posterity; and thus he laid up the most profitable treasure for his old age, and calculated upon its best resources.

Michel Angelo was never married, and whether he was at any time on the point of being so, is not known: that he was a man of domestic habits is certain, and he possessed ardent and affectionate feelings. Although love is the principal subject which pervades his poetry, and Petrarch the sole object of his imitation, no mention is made of his Laura, his Stella, or Eliza; her name is concealed if she had any; but the prevalency in his day of consolidating all personal feeling into Platonism, and a species of unintelligible metaphysics, may probably have given birth to most of his sonnets.

In his professional labours he continued to study to the

end of his life, but never was satisfied with any thing he did: when he saw any imperfection that might have been avoided, he easily became disgusted, rather preferring to commence his undertaking entirely anew than attempt an emendation. With this operating principle in his mind he completed few works in sculpture. Lomazzo tells an anecdote, that cardinal Farnese one day found Michel Angelo, when an old man, walking alone in the Colosseum, and expressed his surprize at finding him solitary amidst the ruins; to which he replied, "I yet go to school that I may continue to learn something." Whether the anecdote be correctly true or not, it is evident he entertained this feeling, for there is still remaining a design by him, of an old man with a long beard in a child's go-cart, and an hour-glass before him; emblematical of the last stage of life, and on a scroll over his head, ANCHORA INPARO, denoting that no state of bodily decay or approximation to death was incompatible with intellectual improvement. An outline of this, as well as of many of the principal works of Michel Angelo, is given in his Life by Mr. Duppa, who concludes the best and most ample account of any artist in our language, with remarking that although Michel Angelo's high-minded philosophy made him often regardless of rank and dignity, and his knowledge of human nature in one view concentrated the plausible motives and the inconsistent professions of men, yet he was not morose in his disposition, nor cynical in his habits. Those who knew him well esteemed him most, and those who were worthy of his friendship knew how to value it. The worthless flatterers of powerful ignorance, and the cunning, who at all times trust to the pervading influence of folly, feared and hated him. He was impetuous in the highest degree when he felt the slightest attack upon his integrity, and hasty in his decisions, which gave him an air of irascibility; but to all who were in need of assistance from his fortune or his talents he exercised a princely liberality; and to those of honourable worth, however low their station, he was kind and benevolent, he sympathized with their distresses, nor ever refused assistance to lessen the weight of oppression. In the catholic faith of his ancestors he was a sincere Christian, and enjoyed its beneficent influence: he was not theoretically one man, and practically another; nor was his piety ever subservient to caprice or

personal convenience; his religion was not as a staff he leaned upon, but the prop by which he was supported.[1]

BURANA (JOHN FRANCIS), a native of Verona, who flourished in the sixteenth century, was disciple to Bagolinus, who explained Aristotle's Logic in the university of Bologna. Burana shewed great subtlety in his disputations, which made the scholars very desirous of hearing him read public lectures on this part of philosophy, which he did, illustrating his subject from the Greek and Arabian interpreters. He had studied Hebrew with great success. Having quitted his profession, he applied himself to the practice of physic. He also undertook to translate some treatises of Aristotle and of Averroës, and to write commentaries on them; but death hindered him from finishing this work. He desired however that it might be printed, and charged his heirs to publish it, after his manuscript had been corrected by some learned man. Bagolinus undertook that task, and published the work under the title of "Aristotelis Priora resolutoria, &c." Paris, 1539, folio. Bayle seems to think there was a prior edition printed at Venice; but by Moreri we find that the Paris edition was of 1533, and that of Venice of the date above mentioned.[2]

BURCHIELLO, an Italian poet, was better known under this name than by that of Dominico, which was his true one. Authors differ concerning his country and the time of his birth. The opinion most followed is that he was born at Florence about 1380. As to the epocha of his death, it seems more certain: he died at Rome in 1448. This poet was a barber at Florence, and his shop the common rendezvous of all the literati of that town. His poems, which mostly consist of sonnets, and often very freely written, are of the comic and burlesque species; but so truly original, that some poets who came after him have endeavoured to imitate him by composing verses alla Burchiellesca. They are however full of obscurities and ænigmas. Some writers have taken the pains to make comments on them, and, among others, le Doni; but the commentary is scarcely less obscure than the text. Burchiello nevertheless holds a distinguished place among

[1] Life and Literary Works of M. A. Buonarroti by R. Duppa, 1806, 4to.—See also Heads from Michel Angelo, by the same author, atlas folio.—Fuseli's edition of Pilkington.—Sir Joshua Reynolds's Works. See Index.

[2] Gen. Dict.—Moreri.

the Italian poets of the satirical class. He may be censurable for not having had sufficient respect for good manners; but the licence of this poetical barber was much in the general taste of the times. The best editions of his poems are those of Florence, 1552 and 1568, 8vo. His sonnets were printed for the first time at Venice, 1475, 4to.[1]

BURE (WILLIAM FRANCIS DE), an eminent bookseller at Paris, is well known to the learned throughout Eürope for the able assistance he has afforded to the study of bibliography. Of his personal history very little is related by his countrymen, unless that he was a man of high character in trade; and, as appears from his works, more intimately acquainted with the history of books and editions than perhaps any man of his time in any country. He died July 15, 1782. He first published his "Museum Typographicum," Paris, 1755, 12mo, a small edition of only twelve copies, which he gave away among his friends. It was published under the name of G. F. Rebude, and according to the Dict. Hist. was reprinted in 1775. Afterwards appeared the "Bibliographie Instructive," 1763—68, 7 vols. 8vo, succeeded by a small volume of a catalogue of the anonymous publications, and an "Essay upon Bibliography." The merits of this work are universally acknowledged. The abbé Rive having attacked this work with considerable asperity, De Bure replied in "Appel aux Savans," 1763, 8vo, and "Reponse à une Critique de la Bibliographie Instructive," 1763, 8vo. In 1769 he published the catalogue of Gaignat's library, 2 vols. 8vo, which completely established his reputation as a bibliographer. He was succeeded in these labours by his cousin William, who, with Mons. Van Praet, prepared the catalogue of the duke de la Valliere's library in 1783, and published other valuable catalogues as late as the year 1801.[2]

BURETTE (PETER JOHN), born at Paris in 1665, was the son of a surgeon, who, not being very prosperous in his practice, had recourse for his support to music; and first performed, professionally, at Lyons; and afterwards went to Paris and played on the harp to Louis XIV. who was much pleased with his performance. His son, Peter John, was so sickly and feeble during infancy, that he passed almost his whole youth in amusing himself on the spinet, and in the study of music; but he had so strong a

[1] Dict. Hist.—Roscoe's Lorenzo.—Ginguené Hist. Lit. d'Italie, vol. III. p. 481.
[2] Dict. Hist.—Dibdin's Bibliomania.

passion for this instrument, that he had scarcely arrived at his ninth year when he was heard at court, accompanied by his father on the harp. Two years after, the king heard him again, when he performed a duet with his father on the harp, and at eleven years of age he assisted him in giving lessons to his scholars. His taste for music, however, did not extinguish his passion for other sciences. He taught himself Latin and Greek with little assistance from others; and the study of these languages inclined him to medical inquiries. At eighteen years old he attended, for the first time, the public schools, went through a course of philosophy, and took lessons in the schools of medicine. And even during this time he learned Hebrew, Syriac, Arabic, Italian, Spanish, German, and English, sufficiently to understand them in books. He was at length admitted of the faculty at Paris, and practised with reputation during thirty-three years. In 1705, he was received into the academy of belles-lettres, and in 1706 he had a considerable share in the publication of the "Journal des Sçavans," at which he laboured more than thirty years. In 1718, he had an appointment in the royal library. The public are obliged to the abbé Fraguier for the learned dissertation which M. Burette produced on the music of the ancients. This learned abbé, supposing that the Greeks applied the same sense to the word *harmony*, as is given to it by the moderns, and that, consequently, they knew counterpoint, or music in parts, Burette proved that he was mistaken, and that the ancients meant no more by the term harmony, than we do by proportion. He demonstrated, that the Greeks practised no other simultaneous consonances than unisons and octaves. This learned and indefatigable inquirer after the music of the ancient Greeks, was seized, in 1745, with a paralytic affection, and after languishing during during the whole year 1746, he died in 1747, at eighty-two. His library, consisting of 15,000 volumes, was composed of the most curious and well-chosen books that could be procured in all languages. He has supplied the Memoires of the Acad. des inscrip. et belles-lettres with dissertations on the dancing of the ancients, on play or gaming, on single combat, and on horse-racing, and enriched these memoirs with a translation of Plutarch's treatise on music, with notes and remarks. He must be allowed, on every subject concerning ancient music, the

merit of great diligence and learning; but he does not seem always to have been possessed of an equal share of sagacity, or with courage sufficient to confess himself unable to explain inexplicable passages in his author. He never sees a difficulty; he explains all. Hence, amidst great erudition, and knowledge of antiquity, there are a thousand unintelligible explanations in his notes upon Plutarch.[1]

BURGER (GODFRED AUGUSTUS), a German poet of considerable celebrity in his own country, and known in this by several translations of one of his terrific tales, was born in 1748, at Wolmerswende, in the principality of Halberstadt. His father was a Lutheran minister, and appears to have given him a pious domestic education; but to school or university studies young Burger had an insuperable aversion, and much of his life was consumed in idleness and dissipation, varied by some occasional starts of industry, which produced his poetical miscellanies, principally ballads, that soon became very popular from the simplicity of the composition. In the choice of his subjects, likewise, which were legendary tales and traditions, wild, terrific, and grossly improbable, he had the felicity to hit the taste of his countrymen. His attention was also directed to Shakspeare and our old English ballads, and he translated many of the latter into German with considerable effect. His chief employment, or that from which he derived most emolument, was in writing for the German Almanack of the Muses, and afterwards the German Museum. In 1787 he lectured on the critical philosophy of Kant, and in 1789 was appointed professor of belles-lettres in the university of Gottingen. He married three wives, the second the sister of the first, and the third a lady who courted him in poetry, but from whom, after three years cohabitation, he obtained a divorce. Her misconduct is said to have contributed to shorten his days. He died in June 1794. His works were collected and published by Reinhard, in 1798—99, 4 vols. 8vo, with a life, in which there is little of personal history that can be read with pleasure. Immorality seems to have accompanied him the greater part of his course, but he was undoubtedly a man of genius, although seldom under the control of judgment. His celebrated ballad of "Leonora" was translated

[1] Moreri.—Burney and Hawkins's Hist. of Music.—Rees's Cyclopædia.

into English in 1796, by five or six different poets, and for some time pleased by its wild and extravagant horrors; and in 1798, his "Wild Huntsman's Chase" appeared in an English dress; but Burger's style has obtained, perhaps, more imitators than admirers, among the former of whom may be ranked some caricaturists.[1]

BURGESS (ANTHONY), a Nonconformist clergyman, was the son of a schoolmaster at Watford, in Hertfordshire, and educated at St. John's college, Cambridge. He afterwards became a fellow of Emanuel college, and took his master's degree. He obtained the living of Sutton-Colfield, in Warwickshire, in 1635, by the death of the rev. John Burgess, but no relation. He was afterwards one of the assembly of divines, and although inclined to conformity before the rebellion, acquired such opinions on the subject as induced him to submit to ejectment after the restoration. Dr. Hacket, bishop of Lichfield and Coventry, who had a high opinion of his learning, and said he was fit for a professor's chair in the university, endeavoured by every argument to retain him in the church, but in vain, although Mr. Burgess went to the parish church of Tamworth, where he spent the remainder of his days, and lived in cordiality with the incumbent. At what time he died, is not mentioned. The celebrated Dr. John Wallis was his pupil, and says he was "a pious, learned, and able scholar, a good disputant, a good tutor, an eminent preacher, and a sound and orthodox divine." (See Hearne's Langtoft, publisher's appendix to his preface, p. cxlviii). His principal works are: 1. "Spiritual Refinings; or a Treatise of Grace and Assurance," 1658, fol. 2. "Sermons on John xvii." fol. 1656. 3. "The Doctrine of Original Sin," 1659, fol. 4. "Commentary on the 1. and 2. of Corinthians," 1661, 2 vols. fol. with some smaller tracts, and several sermons before the long parliament.[2]

BURGESS (CORNELIUS), D. D. another Nonconformist, but of a very different stamp, was descended from the Burgesses of Batcomb, in Somersetshire. In 1611 he was entered at Oxford, but in what college is uncertain. He translated himself, however, to Wadham, and afterwards to Lincoln. When he took orders, he had the rectory of St. Magnus, London-bridge, the date of which promotion

[1] Life published with Works. [2] Calamy.

is not mentioned, and the living of Watford, in Hertfordshire, in 1618. In the beginning of Charles the First's reign he became one of his chaplains in ordinary, and in 1627 took both degrees in divinity, at which time Dr. Prideaux, the regius professor, told him he was a sorry disputant, but might make a good preacher. At this time and for several years after he was a zealous friend to the church of England, but either from being disappointed in certain expected preferments, as Wood insinuates, or from being vexed, as Calamy says, for opposing archbishop Laud's party, he became a powerful advocate for the principles which soon overthrew church and state; and particularly directed his attacks against the revenues of deans and chapters, and bishops. He procured, however, that St. Paul's cathedral might be opened, and himself appointed lecturer there, with a salary of 400*l.* and the dean's house to reside in. Enriched by this and similar advantages, he not only purchased church lands, but even wrote a book in vindication of such purchases. On the restoration, however, he lost all this plunder, to the amount of many thousand pounds, and died in extreme poverty, June 9, 1665. Calamy, his continuator, and Mr. Neal, find great difficulty in refuting Wood's account of this Dr. Burgess. Their strongest plea is, that he was against the king's murder, and drew up the paper signed by the London ministers to prevent that act. At his death, although he had been obliged from poverty to dispose of his library, he left some curious editions of the Prayer-book to the university of Oxford. He wrote some devotional tracts, enumerated by Calamy, and several of the controversial kind.[1]

BURGESS (DANIEL), a dissenting divine of the seventeenth and eighteenth centuries, a wit himself, and "the cause of wit in other men," particularly dean Swift and his contemporaries, was born in 1645 at Staines in Middlesex, where his father then was minister, but was afterwards, at the restoration, ejected for nonconformity from the living of Collingbourne Ducis, in Wiltshire. Daniel was educated at Westminster school, and in 1660 went to Magdalen-hall, Oxford, but having some scruples of the nonconformist stamp, he left the university without a de-

[1] Palmer's Noncon. Memorial.—Neal's Hist. of the Puritans.—Ath. Ox. vol. II.

gree. It would appear, however, that he had taken orders, as we are told that immediately after he was invited to be chaplain to a gentleman of Chute in Wiltshire, and afterwards to a Mr. Smith of Tedworth, where he was tutor to that gentleman's son. In 1667, the earl of Orrery, lord president of Munster, took Mr. Burgess over to Ireland, and appointed him master of a school which he had established at Charleville for the purpose of strengthening the protestant interest in that kingdom, and Mr. Burgess, while here, superintended the education of the sons of some of the Irish nobility and gentry. After leaving this school, he was chaplain to lady Mervin, near Dublin; but about this time, we are told, he was ordained in Dublin as a presbyterian minister, and married a Mrs. Briscoe in that city, by whom he had a son and two daughters.

He resided seven years in Ireland, at the end of which he returned, at the request of his infirm father, and notwithstanding the strictness of the laws against nonconformity, preached frequently in Marlborough in Wiltshire, and other places in the neighbourhood. For this he was imprisoned for some time, but was released upon bail, and in 1685 came to London; and the dissenters now having more liberty, his numerous admirers hired a meeting for him in Brydges-street, Covent-garden. "Being situated," says one of his biographers, "in the neighbourhood of the theatre, and surrounded by many who are fools enough to mock at sin and religion, he frequently had among his hearers those who came only to make themselves merry at the expence of religion, dissenters, and Daniel Burgess. This his undaunted courage, his pointed wit, and ready elocution, turned to great advantage: for he frequently fixed his eye on those scoffers, and addressing them personally in a lively, piercing, and serious manner, was blessed to the conversion of many who came only to mock." Much of this may be true, but it cannot, on the other hand, be denied that Daniel provoked the mirth of his hearers by a species of buffoonery in language, to laugh at which was not necessarily connected with any contempt for religion.

He continued as a pastor over this congregation for thirty years, during which a new place of worship was built by them in Carey-street, and when much injured, or as it is called, gutted, by Dr. Sacheverell's mob, was repaired at the expence of government. He died January 1712-13,

in the sixty-eighth year of his age, and was buried in St. Clement Danes, Strand. It has escaped the notice of his biographers, that the celebrated lord Bolingbroke* was once his pupil, and the world has perhaps to regret that his lordship did not learn what Daniel Burgess might have taught him, for Daniel, with all his oddities, which made him for so many years the butt of Swift, Steele, and the other wits of the time, was a man of real piety. Unfortunately, like his successor Bradbury, he had a very considerable portion of wit, which he could not restrain, and where he thought an argument might be unsuccessful, he tried a pun. One of his biographers has furnished us with two instances that may illustrate the general character of his preaching.—When treating on "the robe of righteousness," he said, "If any of you would have a good and cheap suit, you will go to Monmouth-street; if you want a *suit* for life, you will go to the court of chancery; but if you wish for a suit that will last to eternity, you must go to the Lord Jesus Christ, and put on his robe of righteousness." In the reign of king William, he assigned a new motive for the people of God who were the descendants of Jacob, being called Israelites; namely, because God did not choose that his people should be called *Jacobites!* His works were numerous, but principally single sermons, preached on funeral and other occasions, and pious tracts. One of his sermons is entitled "The Golden Snuffers," and was the first sermon preached to the societies for the reformation of manners. It is a fair specimen of Daniel's method and style, being replete with forced puns and quaint sayings, and consequently, in our opinion, better adapted to amusement than edification.[1]

BURGH (JAMES), a moral and political writer, was born at Madderty, in Perthshire, Scotland, in the latter end of the year 1714. His father was minister of that parish, and his mother was aunt to the celebrated historian Dr. Robertson. His grammatical education he received at the school of the place which gave him birth, where he discovered such a quickness and facility in imbibing lite-

* In 1702 Mr. Burgess's only son was made commissioner of prizes; and in 1714, about a year after his father's death, he resided at Hanover, as secretary and reader to the princess Sophia. It is not improbable that he might owe these promotions to lord Bolingbroke.

[1] Prot. Dissenters' Magazine, vol. VI.—Bogue's Hist. of the Dissenters, vol. II.—Henry's Funeral Sermon for Burgess.—Swift's Works, see Index.—Tatler, with Annotations, vol. II. and IV.

rary instruction, that his master used to say, that his scholar would soon acquire all the knowledge that it was in *his* power to communicate. In due time young Burgh was removed to the University of St. Andrew's, with a view of becoming a clergyman in the church of Scotland; but he did not continue long at the college, on account of a bad state of health, which induced him to lay aside the thoughts of the clerical profession, and enter into trade, in the linen way; which he was enabled to do with the greater prospect of advantage, as he had lately obtained a handsome fortune by the death of his eldest brother. In business, however, he was not at all successful; for, by giving injudicious credit, he was soon deprived of his property. Not long after this misfortune, he came to London, where his first employment was to correct the press for the celebrated Mr. Bowyer; and at his leisure hours he made indexes. After being engaged about a year in this way, during which he became acquainted with some friends who were highly serviceable to him in his future plans of life, he removed to Great Marlow, in Buckinghamshire, as an assistant at the free grammar-school of that town; and whilst he continued in this situation, the school is said to have been considerably increased. During his residence at Marlow, he met with only one gentleman who was suited to his own turn of mind. With that gentleman, who was a man of piety, and of extensive reading in divinity, though no classical scholar, he contracted a particular friendship. At Marlow it was that Mr. Burgh first commenced author, by writing a pamphlet, entitled "Britain's Remembrancer," and which was published, if we mistake not, a little after the beginning of the rebellion, in 1745. This tract contained an enumeration of the national blessings and deliverances which Great Britain had received; with pathetic exhortations to a right improvement of them, by a suitable course of piety and virtue. It appeared without Mr. Burgh's name, as was the case with his works in general, and was so much read and applauded by persons of a religious temper, that it went through five editions in little more than two years, was reprinted in Scotland, Ireland, and America, and again in London 1766. Mr. Barker, at that time one of the most eminent ministers among the protestant dissenters in London, spoke highly of it, in a sermon preached at Salters'-hall; and publicly thanked

the unknown author, for so seasonable and useful a performance.

Mr. Burgh being of a sociable disposition, and not meeting, at Marlow, with company which was suited to his liberal taste, he quitted that place, and engaged himself as an assistant to Mr. Kenross at Enfield. Here he remained only one year; for, at the end of that term, Mr. Kenross very generously told him, that he ought no longer to lose his time, by continuing in the capacity of an assistant; that it would be advisable for him to open a boarding-school for himself; and that, if he stood in need of it, he would assist him with money for that purpose. Accordingly, in 1747, Mr. Burgh commenced master of an academy at Stoke Newington, in Middlesex; and in that year he wrote "Thoughts on Education." The next production of his pen was "An hymn to the Creator of the world," to which was added in prose, "An Idea of the Creator, from his works." A second edition, in 8vo, was printed in 1750. After Mr. Burgh had continued at Stoke Newington three years, his house not being large enough to contain the number of scholars that were offered to him, he removed to a more commodious one at Newington-green, where, for nineteen years, he carried on his school with great reputation and success. Few masters, we believe, ever existed, who have been animated with a more ardent solicitude for forming the morals as well as the understandings of their scholars. In 1751, Mr. Burgh married Mrs. Harding, a widow lady, and a woman of excellent sense and character, who zealously concurred with him in promoting all his laudable and useful undertakings. In the same year, at the request of Dr. Stephen Hales, and Dr. Hayter, bishop of Norwich, he published a small piece, in 12mo, entitled "A Warning to Dram Drinkers." Our author's next publication was his great work, entitled "The Dignity of Human Nature; or, a brief account of the certain and established means for attaining the true end of our existence." This treatise appeared in 1754, in one volume quarto, and has since been reprinted in two volumes octavo. It is divided into four books, in which the author treats distinctly concerning prudence, knowledge, virtue, and revealed religion; and makes a great number of important observations under each of these heads. In 1762 Mr. Burgh published, in octavo, "The

Art of Speaking;" consisting, first, of an essay, in which are given rules for expressing properly the principal passions and humours that occur in reading, or in public elocution; and secondly, of lessons taken from the ancients and moderns, exhibiting a variety of matter for practice. The essay is chiefly compiled from Cicero, Quintilian, and other rhetorical writers. In the lessons, the emphatical words are printed in Italics, and marginal notes are added to shew the various passions, in the several examples, as they change from one to another. It is evident, from an inspection of this work, that it must have cost our author no small degree of labour. It has gone through three editions, and was much used as a school-book. The late sir Francis Blake Delaval, who had studied the subject of elocution, and who had distinguished himself in the private acting of several plays in conjunction with some other persons of fashion, had so high an opinion of Mr. Burgh's performance, that he solicited on that account an interview with him. Our author's next appearance in the literary world was in 1766, in the publication of the first volume, in 12mo, of "Crito, or Essays on various subjects." To this volume is prefixed a dedication, not destitute of humour, "To the right rev. father (of three years old) his royal highness Frederic bishop of Osnaburgh." The essays are three in number: the first is of a political nature; the second is on the difficulty and importance of education, and contains many pertinent remarks, tending to shew that Mons. Rousseau's proposals on this head are improper, ineffectual, or impracticable; and the third is upon the origin of evil. In this essay Mr. Burgh has collected together and arranged, though with but little regard to order, the sentiments of many writers, both ancient and modern, on the subject, and endeavoured to shew the inconsistency of their reasonings. His own opinion is, that the natural and moral evil which prevails in the world, is the effect of the hostility of powerful, malignant, spiritual beings; and that Christianity is the deliverance of the human species from this peculiar and adventitious distress, as an enslaved nation is by a patriotic hero delivered from tyranny. In 1767 came out the second volume of "Crito," with a long dedication (which is replete with shrewd and satirical observations, chiefly of a political kind) to the good people of Britain of the twentieth century. The rest of the volume contains another "Essay on the Origin of Evil," and

the rationale of Christianity, and a postscript, consisting of farther explanations of the subjects before considered, and of detached remarks on various matters. If our author has not succeeded in removing the difficulties which relate to the introduction of evil into the world, and to the œconomy of the gospel, it may be urged in his favour, that he is in the same case with many other ingenious philosophers and divines.

Mr. Burgh having, for many years, led a very laborious life, and having acquired also a competent, though not a large fortune (for his mind was always far raised above pecuniary views), he determined to retire from business. In embracing this resolution, it was by no means his intention to be unemployed. What he had particularly in contemplation was, to complete his "Political Disquisitions," for which he had, during ten years, been collecting suitable materials. Upon quitting his school at Newington-green, which was in 1771, he settled in a house at Colebrooke-row, Islington, where he continued till his decease. He had not been long in his new situation before he became convinced (of what was only suspected before) that he had a stone in his bladder. With this dreadful malady he was deeply afflicted the four latter years of his life; and for the two last of these years his pain was exquisite. Nevertheless, to the astonishment of all who were witnesses of the misery he endured, he went on with his "Political Disquisitions." The two first volumes were published in 1774, and the third volume in 1775. Their title is, "Political Disquisitions: or, an enquiry into public errors, defects, and abuses. Illustrated by, and established upon, facts and remarks extracted from a variety of authors ancient and modern. Calculated to draw the timely attention of government and people to a due consideration of the necessity and the means of reforming those errors, defects, and abuses; of restoring the constitution, and saving the state." The first volume relates to government in general, and to parliament in particular; the second treats of places and pensions, the taxation of the colonies, and the army; and the third considers manners. It was our author's intention to have extended his Disquisitions to some other subjects, if he had not been prevented by the violence of his disease, the tortures of which he bore with uncommon patience and resignation, and from which he was happily released, on the 26th of

August, 1775, in the sixty-first year of his age. Besides the publications already mentioned, and a variety of manuscripts which he left behind him, he wrote, in 1753 and 1754, some letters in the General Evening Post, called "The Free Enquirer;" and in 1770, a number of papers entitled "The Constitutionalist," in the Gazetteer; which were intended to recommend annual parliaments, adequate representation, and a place bill. About the same time he also published another periodical paper in the Gazetteer, under the title of "The Colonist's Advocate;" which was written against the measures of government with respect to the colonies. He printed likewise for the sole use of his pupils, "Directions, prudential, moral, religious, and scientific;" which were pirated by a bookseller, and sold under the title of "Youth's friendly Monitor."

With regard to Mr. Burgh's character, he was a man of great piety, integrity, and benevolence. He had a warmth of heart which engaged him to enter ardently into the prosecution of any valuable design; and his temper was communicative and chearful. Whilst his health permitted it, he had great pleasure in attending a weekly society of some friends to knowledge, virtue, and liberty, among whom were several persons of no small note in the philosophical and literary world. He had once the honour of being introduced to his present majesty, when prince of Wales, and to the late princess dowager of Wales, from whom he met with a most gracious reception, and with whom he had much discourse on the subject of education, and other important topics. In his compositions, our author paid greater regard to strength than elegance; and he despised, perhaps unjustly, that nice attention to arrangement of language which some writers think desirable; and which is indeed desirable, when thereby the force and vigour of style are not obstructed. Mr. Burgh's widow died in 1788.[1]

BURIDAN (JOHN), a Frenchman, born at Bethune in Artois, was a renowned philosopher or schoolman of the fourteenth century. He discharged a professor's place in the university of Paris with great reputation; and wrote commentaries on Aristotle's logic, ethics, and metaphysics, which were much esteemed. Some say that he was rector of the university of Paris in 1320. Aventine relates,

[1] Biog. Brit. with some corrections and additions from Nichols's Bowyer.

that he was a disciple of Ockam; and that, being expelled Paris by the power of the realists, which was superior to that of the nominalists, he went into Germany, where he founded the university of Vienna. "Buridan's Ass," has been a kind of proverb a long time in the schools; though nobody has ever pretended to explain it, or to determine with certainty what it meant. He supposed an ass, very hungry, standing betwixt two bushels of oats perfectly equal; or an ass, equally hungry and thirsty, placed betwixt a bushel of oats and a tub of water, both making an equal impression on his organs. After this supposition he used to ask, What will this ass do? If it was answered, He will remain there as he stands: Then, concluded he, he will die of hunger betwixt two bushels of oats; he will die of hunger and thirst with plenty of food and drink before him. This seemed absurd, and the laugh was wholly on his side: But, if it was answered, This ass will not be so stupid as to die of hunger and thirst with such good provision on each side of it: then, concluded he, this ass has free will, or of two weights in equilibre one may stir the other. Leibnitz, in his Theodicea, confutes this fable; he supposes the ass to be between two meadows, and equally inclining to both: concerning this he says, it is a fiction which, in the present course of nature, cannot subsist. Indeed, were the case possible, we must say, that the creature would suffer itself to die of hunger. But the question turns on an impossibility, unless God should purposely interfere to produce such a thing; for the universe cannot be so divided, by a plane drawn through the middle of the ass, cut vertically in its length, so that every thing on each side shall be alike and similar; for neither the parts of the universe, nor the animal's viscera, are similar, nor in an equal situation on both sides of this vertical plane. Therefore will there always be many things, within and without the ass, which, though imperceptible to us, will determine it to take to one side more than the other. After all this, not very edifying discussion, the world must confess its obligations to Buridan for one of the most common proverbs, denoting hesitation in determining between two objects of equal or nearly equal value.[1]

BURIGNY (LEVESQUE DE), was born at Rheims in 1691, and was member of the academy of belles-lettres at Paris.

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg.

He died in that city Oct. 8, 1785, at the age of ninety-four, at that time the father of French literature, and perhaps the oldest author in Europe. His great tranquillity of mind, and the gentleness of his disposition, procured him the enjoyment of a long and pleasant old age. In his youth he passed some time in Holland, and was a writer in the Journal de l'Europe. On his return he was much caressed by the learned, and in his latter days had a pension of 2000 livres granted, without any application, by the last king of France. At ninety-two his health was robust, his memory extensive, and he composed and wrote with facility. His works are, 1. "A treatise on the Authority of the Popes," 1720, 4 vols. 12mo. 2. "History of the Pagan Philosophy," 1724, 12mo, a learned performance, published in 1754 under the title of "Théologie païenne." 3. "General History of Sicily," 1745, 2 vols. 4to. 4. "Porphyry on Abstinence from Meats," 1747, 12mo. 5. "History of the Revolutions of Constantinople," 3 vols. 12mo, 1750. 6. "Life of Grotius," 1754, 2 vols. 12mo. 7. "Life of Erasmus," 1757, 2 vols. 12mo. 8. "Life of Bossuet," 1761, 12mo. 9. "Life of cardinal du Perron," 1768, 12mo. The historical works of M. de Burigny are esteemed for the accuracy and abundance of the facts they contain. But he is a cold narrator; has but little force and expression in his portraits, and is sometimes rather prolix in his details. His Life of Grotius is a very valuable work, and was published in English in 1754, 8vo. For that of Erasmus, Dr. Jortin may be consulted.[1]

BURKE (EDMUND), was one of the most distinguished politicians and political writers of the last century, whose life, it has been long expected, would have been written by those to whom he entrusted the care of his fame. Nothing, however, has yet appeared, except compilations by strangers, from public documents and records, published to gratify present curiosity. Some of these, however, are written with care and ability, and must form the basis of the following sketch.

Mr. Burke's biographers are not agreed as to his birthplace. Some say he was born in the city of Dublin; others, in a little town in the county of Cork; but all are agreed in the date, Jan. 1, 1730. His father was an attorney of considerable practice, who had married into the ancient

[1] Diet. Hist.

and respectable family of the Nagles, and besides the results of his practice, possessed a small estate of 150*l.* or 200*l.* a year. Edmund was his second son, and at a very early age, was sent to Balytore school; a seminary in the North of Ireland, well known for having furnished the bar and the pulpit of Ireland with many eminent characters. This school has been kept by quakers for near a century; and the son of Mr. Abraham Shackleton, to whom Mr. Burke was a pupil, has been for these many years past the head-master. It has been creditable to both parties (viz. the present preceptor and the quondam pupil of his father), that the strictest friendship has always subsisted between them; not only by a constant correspondence, but by occasional visits. At this school young Burke soon distinguished himself by an ardent attachment to study, a prompt command of words, and a good taste. His memory unfolded itself very early, and he soon became distinguished as (what was called) the best *capper* of verses in the school; but as this phrase is not so generally known in England as in Ireland, it may be necessary to explain it:—What is called capping of verses is repeating any one line out of the classics, and following it up by another, beginning with the same letter with which the former line ended; for instance,

Æquam memento rebus in arduis
Servare mentem, non secus in bonis.

This was carried on, in the way of literary contest, between two boys, which begat an emulation for reading above the ordinary line of duty, and at the same time called out and strengthened the powers of memory. Burke not only took the lead in this, but in all general exercises: he was considered as the first Greek and Latin scholar; to these he added the study of poetry and belles lettres; and, before he left the school, produced a play in three acts, founded on some incidents in the early part of the history of England, of which little is now remembered, unless that Alfred formed the principal character, and that this part contained many sublime sentiments on liberty.

Before he left Balytore school his elder brother died, which determined his father to send Edmund to the university. He was accordingly entered of Trinity college, Dublin, where some say he pursued his studies with the same unceasing application as at school; while Goldsmith, and others, his contemporaries, assure us that he displayed

no particular eminence in the performance of his exercises. Both accounts may be, in some measure, true. Burke might have pursued *his* studies, those desultory studies which occupied the time of Milton and Dryden at Cambridge, and of Johnson and Gibbon at Oxford, without much desire to obtain academical distinctions. We are told, however, that he applied himself with sufficient diligence to those branches of mathematical and physical science which are most subservient to the purposes of life; and though he neglected the syllogistic logic of Aristotle, he cultivated the method of induction pointed out by Bacon. Pneumatology likewise, and ethics, occupied a considerable portion of his attention; and whilst attending to the acquisition of knowledge, he did not neglect the means of communicating it. He studied rhetoric, and the art of composition, as well as logic, physics, history, and moral philosophy; and, according to one of his biographers, had at an early part of his life planned a confutation of the metaphysical theories of Berkeley and Hume. For such a task as this, Dr. Gleig (in the well-written life of Burke inserted in the Supplement to the Encycl. Britannica) doubts whether nature intended him. Through the ever active mind of Burke ideas seem to have flowed with too great a rapidity to permit him to give that patient attention to minute distinctions, without which it is vain to attempt a confutation of the subtleties of Berkeley and Hume. Dr. Reid, the ablest antagonist of these two philosophers, was remarkable for patient thinking, and even *apparent* slowness of apprehension; and we have not a doubt, but that if he had possessed the rapidity of thought which characterised Burke, his confutation of Hume and Berkeley would have been far from conclusive.

In 1749 we find Burke employed in a way more suitable to his talents, and more indicative of his future pursuits. At that period Mr. Lucas, afterwards Dr. Lucas, a political apothecary, wrote a number of papers against government, and acquired by them as great popularity in Dublin, as Wilkes afterwards obtained by his North Briton in London. Burke, although young, perceived almost intuitively, the pernicious tendency of Lucas's effusions, and resolved to counteract it, which he did by writing several essays in the style of Lucas, imitating it so exactly as to deceive the public, and pursuing his principles to consequences necessarily resulting from them, which demonstrated their

absurdity. This was the first instance of that imitative skill which he afterwards displayed in a mimicry of Bolingbroke; and it has been observed, that his first literary effort, like his last, was calculated to guard his country against anarchical innovations.

According to some accounts, he went from Dublin, where there was little prospect of a settlement adequate to his talents and wishes, to London, where he entered himself as a student in the Middle Temple. According to other accounts, however, he was by design or accident at Glasgow, where he became a candidate for the professorship of logic, then vacant, but whether the application was made too late, or that the university was unwilling to receive a stranger, certain it is that he was unsuccessful. One account says, that he was passing the old college gate, when a label affixed to it struck his eye, which had been pasted up as a mere matter of form, inviting all candidates for the professorship to a competition, although it was known that a successor was already fixed upon. If this be the fact, Mr. Burke's mistake must have been very soon rectified, without his having the mortification of a disappointment after trial.

It is certain, however, that about 1753 he came to London, and entered himself, as already noticed, as a student of the Middle Temple, where he is said to have studied, as in every other situation, with unremitting diligence. Many of his habits and conversations were long remembered at the Grecian coffee-house (then the great rendezvous of the students of the Middle Temple), and they were such as were highly creditable to his morals and his talents. With the former, indeed, we should not know how to reconcile a connection imputed to him at this time with Mrs. Woffington, the actress, if we gave credit to the report; but it is not very likely, that one in Mr. Burke's narrow circumstances would have been admitted to more than a slight acquaintance with a lady of that description. Though by the death of his elder brother, he was to have succeeded to a very comfortable patrimony, yet as his father was living, and had other children, it could not be supposed that his allowance was very ample. This urged him to draw upon his genius for the deficiency of fortune, and we are told that he became a frequent contributor to the periodical publications. His first publication is said to have been a poem, which did not succeed. There is no

certain information, however, concerning these early productions, unless that he found it necessary to apply with so much assiduity as to injure his health. A dangerous illness ensued, and he resorted for medical advice to Dr. Nugent, a physician whose skill in his profession was equalled only by the benevolence of his heart. He was, if we are not mistaken, a countryman of Burke's, a Roman catholic, and at one time an author by profession. This benevolent friend, considering that the noise and various disturbances incidental to chambers, must retard the recovery of his patient, furnished him with apartments in his own house, where the attention of every member of the family contributed more than medicine to the recovery of his health. It was during this period that the amiable manners of miss Nugent, the doctor's daughter, made a deep impression on the heart of Burke; and as she could not be insensible to such merit as his, they felt for each other a mutual attachment, and were married soon after his recovery. With this lady he appears to have enjoyed uninterrupted felicity. He often declared to his intimate friends, "That, in all the anxious moments of his public life, every care vanished when he entered his own house."

Mr. Burke's first known publication, although not immediately known, was his very happy imitation of Bolingbroke, entitled "A Vindication of Natural Society," 1756, 8vo. To assume the style and character of such a writer, who had passed through all the high gradations of official knowledge for near half a century, a fine scholar, a most ready and eloquent speaker, and one of the best writers of his time, was, perhaps, one of the boldest attempts ever undertaken, especially by a young man, a stranger to the manners, habits, and connections of the literati of this country, who could have no near view of the great character he imitated, and whose time of life would not permit of those long and gradual experiments by which excellence of any kind is to be obtained. Burke, however, was not without success in his great object, which was to expose the dangerous tendency of lord Bolingbroke's philosophy. When this publication first appeared, we are told that almost every body received it as the posthumous work of lord Bolingbroke, and it was praised up to the standard of his best writings. "The critics knew the turn of his periods; his style; his phrases; and above all; the matchless dexterity of his metaphysical pen; and amongst these,

nobody distinguished himself more than the lately departed veteran of the stage, Charles Macklin; who, with the pamphlet in his hand, used frequently to exclaim at the Grecian coffee-house (where he gave a kind of literary law to the young Templars at that time), "Oh! sir, this must be Harry Bolingbroke: I know him by his cloven foot." But much of this account is mere assumption. Macklin, and such readers as Macklin, might be deceived; but no man was deceived whose opinion deserved attention. The public critics certainly immediately discovered the imitation, and one at least of them was not very well pleased with it. We are told, indeed, that lord Chesterfield and bishop Warburton were *at first* deceived; but this proves only the exactness of the imitation; a more attentive perusal discovered the writer's real intention.

The next production of Mr. Burke's pen was "A Philosophical Enquiry into the origin of our ideas of the Sublime and Beautiful," 1756, 8vo, which soon engaged all readers who had the least pretensions to taste or science. Beside possessing novelty of opinion in many particulars, this book attracted by its style and ingenuity of reasoning: every body read it; and even those who could not assent to many of the general principles, concurred in praising the author for talents of a very extraordinary kind. A criticism on it, ascribed to Johnson, but really written by Mr. Murphy, concludes in the following manner: "Upon the whole, though we think the author of this piece mistaken in many of his fundamental principles, and also in his deductions from them, yet we must say, we have read his book with pleasure. He has certainly employed much thinking: there are many ingenious and elegant remarks, which, though they do not enforce or improve his first position, yet, considering them detached from his system, they are new and just. And we cannot dismiss this article without recommending a perusal of the book to all our readers, as we think they will be recompensed by a great deal of sentiment, perspicuous, elegant, and harmonious style, in many passages both *sublime and beautiful!*" Some time after this, Mr. Burke, who had devoted much of his time to the study of history and politics, proposed to Mr. Dodsley, the plan of an "Annual Register" of the civil, political, and literary transactions of the times; and the proposal being acceded to, the work was begun, and carried on for many

years, either by Mr. Burke himself, or under his immediate inspection, and was uncommonly successful.

The celebrity of such works soon made Mr. Burke known to the literati; amongst whom were the late George lord Lyttelton, the right honourable William Gerard Hamilton, the late Dr. Markham, archbishop of York, Dr. Johnson, sir Joshua Reynolds, and many other eminent characters, who were proud to patronize a young man of such good private character, and such very distinguished talents. It was in consequence of these connections that we soon after find Mr. Burke in the suite of the earl of Halifax, appointed lord lieutenant of Ireland, October 1761. Here, by his talents, as well as by his convivial and agreeable manners, he made himself not only useful at the castle, but renewed and formed several valuable acquaintances.

Before he left Ireland he had a pension settled on him, on that establishment, of 200*l.* per year (some say 300*l.*), which was said to be obtained through the interest of the right hon. William Gerard Hamilton, the official secretary to the lord lieutenant. Report said at the same time, that Mr. Burke had obliged Mr. Hamilton in turn, by writing that celebrated speech for him, which (as he had never afterwards spoken another of such consequence) procured him through life the name of "Single Speech Hamilton." This, however, although talked of in the better circles of that day, is totally without foundation; nor is it strictly true, as will be noticed in that gentleman's article, that Mr. Hamilton spoke only once. The connection, however, between these gentlemen did not last very long; for a few years afterwards, on some political contest, Mr. Hamilton telling Mr. Burke, as coarsely as it was unfounded, "that he took him from a garret," the latter very spiritedly replied, "Then, sir, by your own confession, it was I that *descended* to know you."—He at the same time flung up his pension; and a coolness, it is said, ever after subsisted between them. Mr. Malone, however, in his late Life of Mr. Hamilton, takes no notice of his connection with Burke.

Mr. Burke's fame as a writer was now established; and what added another wreath to this character were some pamphlets written before the peace of 1763. These introduced him to the acquaintance of the late Mr. Fitzherbert, father of the present lord St. Helen's; a gentleman who esteemed and protected men of letters; and who possessed,

with a considerable share of elegant knowledge; talents for conversation which were very rarely equalled. Through the medium of Mr. Fitzherbert, and owing to some political essays in the Public Advertiser, he became acquainted with the late marquis of Rockingham, and the late lord Verney; events which opened the first great dawn of his political life: and soon after his acquaintance with lord Rockingham, a circumstance took place which gave this nobleman an opportunity to draw forth Mr. Burke's talents. The administration formed in 1763, under the honourable George Grenville, becoming unpopular from various causes, his majesty, through the recommendation of his uncle, the duke of Cumberland, appointed a new ministry, of which the duke of Grafton and general Conway were secretaries of state, and the marquis of Rockingham first lord of the treasury. In this arrangement, which took place in 1765, Mr. Burke was appointed private secretary to the marquis of Rockingham, and soon after, through the interest of lord Verney, was returned one of the representatives in parliament for the borough of Wendover in Buckinghamshire. On this he prepared himself for becoming a public speaker, by studying, still more closely than he had yet done, history, poetry, and philosophy; and by storing his mind with facts, images, reasonings, and sentiments. He paid great attention likewise to parliamentary usage; and was at much pains to become acquainted with old records, patents, and precedents, so as to render himself complete master of the business of office. That he might communicate without embarrassment the knowledge which he had thus acquired, he frequented, with many other men of eminence, the Robin Hood society; and, thus prepared, he delivered in the ensuing session his maiden speech, which excited the admiration of the house, and drew very high praise from Mr. Pitt, afterwards earl of Chatham. The proceedings of the administration with which Mr. Burke was connected, belong to history; and it may be sufficient here to notice, that the principal object which engaged their attention was the stamp-act, which had excited great discontents in America. Mr. Grenville and his party, under whose auspices this act was passed, were for inforcing it by coercive measures; and Mr. Pitt and his followers denied that the parliament of Great Britain had a right to tax the Americans. By Mr. Burke's advice, as it has been said, the marquis

of Rockingham adopted a middle course, repealing the act to gratify the Americans, and passing a law declaratory of the right of Great Britain to legislate for America in taxation, as in every other case. But by whatever advice such a measure was carried, it argued little wisdom, the repeal and the declaratory act being inconsistent with each other. The ministry were therefore considered as unfit to guide the helm of a great empire, and were obliged to give way to a new arrangement, formed under the auspices of Mr. Pitt, then earl of Chatham. This change created a considerable deal of political commotion; and the public papers and pamphlets of that day turned their satire against the newly-created earl of Chatham: they charged him with weakening and dividing an interest which the public wished to be supported; and lending his great name and authority to persons who were supposed to be of a party which had been long held to be obnoxious to the whig interest of the country. Though these charges were afterwards fully refuted by the subsequent conduct of the noble earl, the late ministry were entitled to their share of praise, not only for being very active in promoting the general interests of the state by several popular acts and resolutions, but by their uncommon disinterestedness; as they shewed, upon quitting their places, that they retired without a place, pension, or reversion, secured to themselves or their friends. This was a stroke which the private fortune of Mr. Burke could ill bear; but he had the honour of being a member of a virtuous administration; he had the opportunity of opening his great political talents to the public; and, above all, of shewing to a number of illustrious friends (and in particular the marquis of Rockingham) his many private virtues and amiable qualities, joined to a reach of mind scarcely equalled by any of his contemporaries.

In July 1766, Mr. Burke, finding himself disengaged from political business, visited Ireland after an absence of many years; and here he renewed many of those pleasing friendships and connections which engaged the attention of his younger days, always rendered still more pleasing by the prospect of a rising fortune, and a capacity of doing good to those we love and esteem. He returned to England towards the close of the year; and, finding a strong opposition formed against the duke of Grafton, who was sapping the spirit and force of those resolutions passed

under the late administration, he threw himself into the foremost ranks, and there soon shewed what a formidable adversary he was likely to be. The opinion which Mr. Burke had of the Grafton administration is thus humorously described by himself. After paying many merited eulogiums on the character of lord Chatham, he claims the freedom of history to speak of the administration he formed, and thus proceeds :—"He made an administration so chequered and speckled; he put together a piece of joining so crossly indented and whimsically dove-tailed; a cabinet so variously inlaid; such a piece of diversified Mosaic; such a tessellated pavement without cement; here a bit of black stone, and there a bit of white; patriots and courtiers; king's friends and republicans; whigs and tories; treacherous friends and open enemies;—that it was indeed a very curious show, but utterly unsafe to touch, and unsure to stand upon. The colleagues, whom he had assorted at the same boards, stared at each other, and were obliged to ask, 'Sir, your name?—Sir, you have the advantage of me—Mr. Such-a-one—Sir, I beg a thousand pardons.' I venture to say, it did so happen that persons had a single office divided between them who had never spoken to each other in their lives, until they found themselves, they knew not how, pigging together, heads and points, in the same truckle-bed."

An administration, of which he had this opinion, was not likely to proceed uncensured; particularly, when his favourite repealing act "began to be in as bad an odour in the house as the stamp act had the session before." Other revenue acts following this, called out the force and variety of his talents; and the house began to perceive, that to whatever side this young statesman threw in his weight, it must add consideration and respect to his party.

The session of 1768 opened with a perturbed prospect. The distresses occasioned by the high price of provisions, the restraining act relative to the East India company, the *nullum tempus* bill, and other matters, afforded great room for discussion, in which Mr. Burke took a part which not only shewed the powers of his eloquence, but the great resources of his information. He was soon considered as the head of the Rockingham party in the house of commons; and his great assiduity in preparing business for discussion, joined to his powers for speaking and writing, fully qualified him for this character. It is true, there

were other persons of great name on the same side; such as the late right honourable W. Dowdeswell—the gravity of whose deportment, whose practical knowledge of business, and great integrity of character, made him always well heard and respected; Mr. Dunning (late lord Ashburton), whose legal knowledge and powers of elocution will be long remembered; and colonel Barrè, whose political observation, and pointed replies, were always formidable to administration. But, notwithstanding the acknowleged merit of these gentlemen and others, Burke stood foremost for uniting the powers of fancy with the details of political information. In his speeches there was something for every mind to be gratified, which we have often seen occasionally exemplified even by those who disliked his general politics.

The parliament being dissolved in 1768, Mr. Burke was re-elected for Wendover. The opposition to the duke of Grafton's administration consisted of two parties, that of the marquis of Rockingham, and that of Mr. Grenville, but these two parties had nothing in common except their dislike of the ministry. This appeared very strikingly in a pamphlet written by Mr. Grenville, entitled "The present state of the Nation," which was answered by Burke, in "Observations on the present state of the Nation." One of the first subjects which occupied the attention of the new parliament was the expulsion of Wilkes for various libels, and the question, whether, after being so expelled, he was eligible to sit in the same parliament. Burke, on this occasion, endeavoured to prove that nothing but an act of the legislature can disqualify any person from sitting in parliament who is legally chosen, by a majority of electors, to fill a vacant seat. It is well known that his friend Dr. Johnson maintained a contrary doctrine in his "False Alarm;" but in this as well as other occasions during the American war, difference of opinion did not prevent a cordial intercourse between two men whose conversation during their whole lives was the admiration and ornament of every literary society. The question itself can hardly be said to have ever received a complete decision. All that followed was the expulsion of Wilkes during the present parliament, and the rescinding of that decision in a future parliament, without argument or inquiry, in order to gratify those constituents who soon after rejected Wilkes with unanimous contempt.

The proceedings on this question gave rise to the celebrated letters signed JUNIUS, which appeared in the Public Advertiser, and had been preceded by many other anti-ministerial letters by the same writer, under other signatures. They were at that time, and have often since been attributed to Mr. Burke, and we confess we once, and indeed for many years, were strongly of this opinion, but after the recent publication of these celebrated Letters, with Junius's private correspondence with Mr. Henry Woodfall, the printer of the Public Advertiser, and with Mr. Wilkes, it is as impossible to attribute them to Burke, as it is at present to discover any other gentleman to whom they may, from any reasonable grounds, be ascribed. It may be added too, that in a confidential conversation with Dr. Johnson, he *spontaneously* denied them, which, as the doctor very properly remarks, is more decisive proof than if he had denied them on being asked the question.

Besides Burke's speeches on the Middlesex election, he drew up a petition to the king from the freeholders of Buckinghamshire, where he had now purchased his house and lands at Beaconsfield*, complaining of the conduct of the house of commons, in the matter of the expulsion, and praying for a dissolution of parliament. This petition was more temperate and decorous than some others addressed to the throne on that subject. About the same time he published "Thoughts on the public Discontents," a pamphlet from which they who wish to establish a "consistent whole" in Mr. Burke's conduct, derive some of their proofs. In this he proposed to place the government in the hands of an open aristocracy of talents, virtue, property, and rank, combined together on avowed principles, and supported by the approbation and confidence of the people; and the aristocracy which he thought fittest for this great trust, was a combination of those whig families which had most powerfully supported the revolution and consequent

* Mr. Burke's character has been frequently attacked on this purchase. The money is said to have been either lent, or given him by the marquis of Rockingham; but other accounts say that by the death of his father and brother, he inherited the sum of 20,000*l.* Throughout life, Mr. Burke was never an œconomist, and the pension which he received in his latter days was not unseasonable. Had mere avarice been his passion, no administration would have refused to remunerate his services by the highest official emoluments; and it ought not to be forgotten that when he deserted his friends in 1791, he could not have the most distant prospect of the reward his majesty was pleased afterwards to bestow for his services in illustrating the genius and tendency of the French revolution.

establishments. He expressed also, in strong terms, his disapprobation of any change in the constitution and duration of parliament; and declared himself as averse from an administration which should have no other support than popular favour, as from one brought forward merely by the influence of the court. In all Mr. Burke's publications there is a fascination of style and manner, which carries the reader with him to a certain distance; but to this scheme there were so many obvious objections that it made few converts, and courtiers and whigs equally opposed it, thinking it perhaps too comprehensive for the selfishness of party.

In 1770, the duke of Grafton, unable to resist the opposition within and without doors, resigned, and was succeeded by lord North, whose measures Mr. Burke uniformly opposed, particularly on the great questions agitated, and measures adopted with regard to America. So determined was he in his opposition to that minister, as to ridicule the proposition for a repeal of the obnoxious laws of the preceding administration, retaining only the duty on tea, as a mark of the authority of parliament over the colonies; although this, if wrong, could not be more so than a similar measure which he supported, and, as already noticed, some say he advised, during the marquis of Rockingham's administration. The most brilliant of his speeches were made in the course of this disastrous war, during which, although the attempt has been made, we are totally at a loss to reconcile his principles with what he adopted on a subsequent occasion, nor are we of opinion that the question can be decided by selecting detached passages from his speeches (the most important of which he published); but from a consideration, not only of the general tendency of the whole towards the welfare of the state, and the sentiments of the nation, but on the actual effects produced. And it must not be omitted that his opposition to government continued after all Europe had leagued against Great Britain, a conduct consistent enough with the character of a partizan, but which has little in it of true independent patriotism*.

* It is, we apprehend, undeniable that Mr. Burke justified and praised America for venturing on all the horrors of a revolution, rather than submit to the imposition of a trivial impost. It is therefore asked, and, although the reign of Louis XVI. was comparatively a mild one, it will not be easily answered, "Was it consistent in him, who applauded America for dissolving its government, venturing into blood, and hazarding all the hor-

Much of Burke's ardour in the course of this long political warfare has been thus accounted for by his old friend Gerard Hamilton: "Whatever opinion Burke, from any motive, supports, so ductile is his imagination, that he soon conceives it to be right." We apprehend also, that Burke was more accustomed to philosophize on certain questions than is usually supposed, and that by revolving the question in every possible light, his mind was often as full of arguments on one side as on the other, neither of which he could on all occasions conceal; and hence it is that men of quite opposite opinions have been equally desirous to quote his authority; and that there are in his works passages that may be triumphantly brought forward by almost any party. Burke's judgment, had he given it full play, would have rendered him an oracle, to whom all parties would have been glad to appeal; but his political attachments were unfortunately strong while they lasted, and not unmixed with ambition, which frequently brought the independence of his character into suspicion. No opinion was ever more just than that of his friend Goldsmith, that Burke "gave up to party" what "was meant for mankind."

In 1772, he took a trip to France, and while he remained in that country, his literary and political eminence made him courted by all the anti-monarchical and infidel philosophers of the time. That he saw in the religious scepticism and political theories of Voltaire, Helvetius, Rousseau, and D'Alembert, even at that period, the probable overthrow of religion and government, is not surprising, for these consequences were foreseen, about the same time, by a man of much less discernment, and of no religion, the late Horace Walpole, lord Orford. Burke, however, was so impressed with the subject, that on his return he could not avoid introducing his sentiments in the house of commons, and pointing out the conspiracy of atheism to the watchful jealousy of government. He professed he was not over-fond of calling in the aid of the secular arm to suppress doctrines and opinions; but if ever it were to be raised, it should be against those enemies of their kind

rors of anarchy, in support of its claim to perhaps one of the most doubtful of the "rights of man," the right of self-taxation; was it consistent in him to reprobate France for shaking off a despotism which violated all the "rights of man," and perverted the ends of society?" Month. Rev. vol. XXVII. N. S. p. 37.

who would take from us the noblest prerogative of our nature, that of being a religious animal. About the same time he supported a motion for the relief of dissenters, and in the course of his speech called the toleration which they enjoyed by connivance "a temporary relaxation of slavery," a sort of liberty "not calculated for the meridian of England."

In 1774, a dissolution of parliament took place, and Mr. Burke was returned one of the members for Malton; when, just as he was sitting down to dinner with his constituents after the election, an express arrived from Bristol (consisting of a deputation of some merchants), informing him, that a considerable body of the citizens of Bristol, wishing, at that critical season, to be represented by some gentleman of tried abilities and known commercial knowledge, had put him up in nomination as one of their candidates; and that they had set off express to apprise him of that event. Mr. Burke, after acknowledging this high honour, and thanking the gentlemen for their zeal and assiduity in his favour, returned into the room where his Malton constituents were about sitting down to dinner, and told them the nature of the express he had just received, and requested their advice how to act. He observed, "That as they had done him the honour of thinking him worthy to be their member, he would, if it was their wish, endeavour to support that station with gratitude and integrity; but if they thought the general cause on which they were all embarked could be better assisted by his representing the city of Bristol, he was equally at their order." They immediately decided for Bristol; when, after taking a short repast with them, he threw himself into a post-chaise, and without ever taking rest on the road, arrived in that city on Thursday the 13th of October, being the sixth day of the poll.

His speech to the electors was as liberal as their invitation. He did not, like other candidates, on a spur of mistaken gratitude, or the artifice of popular conciliation, pledge himself to be the mere vehicle of their instructions; he frankly told them his opinion of the trust they had reposed in him; and what rendered this conduct still more creditable to his feelings was, that his colleague (Mr. Cruger) had just before expressed himself in favour of the coercive authority of his constituents' instructions. Mr. Burke's sentiments on this occasion are well worth trans-

cribing, as, in our opinion, they place that point, "How far representatives are bound by the instructions of their constituents," out of the reach of all future litigation. "Certainly, gentlemen," says he, "it ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents. Their wishes ought to have great weight with him; their opinion, high respect; their business, unremitted attention; it is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and above all, ever and in all cases, to prefer their interest to his own: but his unbiassed opinion, his mature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men. Parliament is not a congress of ambassadors from different and hostile interests, which interests each must maintain, as an agent and advocate, against other agents and advocates: but parliament is a deliberative assembly of *one* nation, with *one* interest, that of the *whole;* where not local purposes, not local prejudices, ought to guide, but the general good resulting from the general reason of the whole:—you choose a member indeed; but when you have chosen him, he is not a member of Bristol, but he is a member of parliament. If the local constituent should have an interest, or should form an hasty opinion, evidently opposite to the real good of the rest of the community, the member for that place ought to be as far as any other from any endeavour to give it effect."

With these open and manly sentiments, Mr. Burke entered the house of commons, and we know of no instance in which he did not preserve the tenor of them; but in 1780, when he stood candidate for Bristol again, it was found that he had given offence to his constituents, by maintaining that he should be independent in his conduct, by supporting the trade of Ireland, and by voting on sir George Saville's bill in favour of the Roman catholics; and although he endeavoured to vindicate himself with his usual eloquence, he lost his election, and took his seat in the new parliament for Malton.

The Spring of 1782 opened a new scene of great political importance. The American war had continued seven years, and having been unsuccessful, not only the people, but very nearly a majority of the parliament, became tired of it. The minister was now attacked with great force, and

the several motions which the opposition introduced, relative to the extinction of the war, were lost only by a very small minority. Finding the prospect of success brightening, the opposition determined to put the subject at issue. Accordingly on the 8th of March, lord John Cavendish moved certain resolutions, recapitulating the failures, the misconduct, and the expences of the war, the debate on which lasted till two o'clock in the morning, when the house divided on the order of the day, which had been moved by the secretary at war, and which was carried only by a majority of ten. This defection on the side of administration gave heart to the minority, and they rallied with redoubled force and spirits on the 15th of March, when a motion of sir John Rous, "That the house could have no further confidence in the ministers who had the direction of public affairs," was negatived only by a majority of nine. The minority followed their fortune, and on the 20th of the same month (the house being uncommonly crowded) the earl of Surrey (now duke of Norfolk) rose to make his promised motion, when lord North spoke to order, by saying, "he meant no disrespect to the noble earl; but as notice had been given that the object of the intended motion was the removal of his majesty's ministers, he meant to have acquainted the house, that such a motion was become unnecessary, as he could assure the house, on authority,—that the present administration was no more! and that his majesty had come to a full determination of changing his ministers; and for the purpose of giving the necessary time for new arrangements, he moved an adjournment," which was instantly adopted. During this adjournment a new administration was formed under the auspices of the marquis of Rockingham, on whose public principles and private virtues the nation seemed to repose, after the violent struggle by which it had been agitated, with the securest and most implicit confidence. The arrangements were as follow: The marquis of Rockingham first lord of the treasury, the earl of Shelburne and Mr. Fox joint secretaries of state, lord Camden president of the council, duke of Grafton privy seal, lord John Cavendish chancellor of the exchequer, and Mr. Burke (who was at the same time made a privy counsellor) paymaster-general of the forces.

Upon the meeting of parliament after the recess, the new ministry, which stood pledged to the country for many

reforms, began to put them into execution. They first began with the affairs of Ireland; and as the chief ground of complaint of the sister kingdom was the restraining power of the 6th of George the First, a bill was brought in to repeal this act, coupled with a resolution of the house, "That it was essentially necessary to the mutual happiness of the two countries that a firm and solid connection should be forthwith established by the consent of both, and that his majesty should be requested to give the proper directions for promoting the same." These passed without opposition, and his majesty at the same time appointed his grace the duke of Portland lord lieutenant of that kingdom. They next brought in bills for disqualifying revenue officers for voting in the election for members of parliament; and on the 15th of April, Mr. Burke brought forward his great plan of reform in the civil list expenditure, by which the annual saving (and which would be yearly increasing) would amount to 72,368*l*. It was objected by some members that this bill was not so extensive as it was originally framed; but Mr. Burke entered into the grounds of those omissions which had been made either from a compliance with the opinions of others, or from a fuller consideration of the particular cases; at the same time he pledged himself, that he should at all times be ready to obey their call, whenever it appeared to be the general sense of the house and of the people to prosecute a more complete system of reform. This bill was followed by another for the regulation of his own office; but the lateness of the season did not afford time for the completion of all plans of regulation and retrenchment, which were in the contemplation of the new ministry, and indeed all their plans were deranged by the death of the marquis of Rockingham July 1, 1782. On this event it was discovered that there was not that perfect union of principles among the leaders of the majority, to which the country had looked up; for, lord Shelburne (afterwards marquis of Lansdowne) being appointed first lord of the treasury, a statesman who had incessantly and powerfully co-operated with the party in opposition to the late war, except in the article of avowing the independence of America, this gave umbrage to the Rockingham division of the cabinet, who were of opinion that "by this change the measures of the former administration would be broken in upon." Mr. Fox, therefore, lord John Cavendish, Mr. Burke, and others,

resigned their respective offices, and Mr. Pitt, then a very young man, succeeded lord George Cavendish as chancellor of the exchequer, lord Sidney succeeded Mr. Fox as secretary of state, and colonel Barrè Mr. Burke as paymaster of the forces, lord Sherburne retaining his office as first minister.

By this change Mr. Burke fell once more into the ranks of opposition, and continued in that situation until after the general peace of 1783, when Mr. Fox, joining his parliamentary interest with that of lord North, gained a majority in the house of commons, which after some ineffectual struggles on the part of Mr. Pitt, terminated in what was called the *coalition* administration, composed of the duke of Portland first lord of the treasury, lord John Cavendish chancellor of the exchequer, Mr. Burke, as before, paymaster of the forces, and Mr. Fox and lord North joint secretaries of state. As this union of political interest was the most unpopular measure adopted in the present reign, and that which it has, above all others, been found most difficult to reconcile with purity and consistency of principle, it may be necessary to state what has been offered in apology, at least as far as Mr. Burke is concerned. It is well known to those in the least conversant in the politics which immediately preceded this period, how uniformly lord North was upbraided for his conduct throughout the whole course of the American war: every thing that could attach to a bad ministry was laid to his charge, except perhaps the solitary exception of corruption in his own person, which was not much, while he was continually accused of being the mover of a mass of corruption in others; and as Mr. Fox and Mr. Burke were the two leading champions of the house of commons, in their several speeches will be found invectives of such a nature, as to men judging of others in the ordinary habits of life, perhaps would be thought insurmountable barriers to their coalition. But we are told, that forming an administration upon a broad bottom of political interest is quite a different thing from contracting a private friendship; in the former many things are to be conceded, in regard to times and circumstances, and the opinions of others; in the latter the question of right and wrong lies in a narrower compass, and is more readily judged of by the parties and their friends. Mr. Burke, therefore, may say, "that in his several attacks on lord North, he considered him as a prin-

cipal promoter and encourager of the American war, a war which he held destructive of the interests and constitutional rights of this country. As a *minister*, therefore, he reprobated his conduct; but the American contest being over, and other measures about to be pursued, which, in his opinion, might heal the bruises of this war, he coalesced with him as a *man*, who (benefiting himself by his former mistakes) might still render important services to his country."

Such a defence as this may very well be admitted in favour of Mr. Burke and others; but Mr. Fox stood pledged upon different ground. He not only inveighed against the *minister* in the grossest terms of abuse, but against the *man;* whom, he said, "he would not trust himself in a room with, and from the moment that he ever acted with him, he would rest satisfied to be termed the most infamous of men." After such a particular declaration as this, emphatically and deliberately announced in a full house of commons, scarce nine months had elapsed when Mr. Fox cordially united with lord North, and brought a suspicion on his character, with regard to consistency, which all the exertions of his future life were not able to remove. In the mean time, however, a new administration bade fair for permanence. It was strong in talents, in rank, and in the weight of landed interest. It seemed nearly such a combination of great families as Mr. Burke had wished in his "Thoughts on the Causes of the present Discontents," but it wanted what was necessary to complete his plan, "the approbation and confidence of the people." Suspicion attached to all their measures, and seemed, in the opinion of the people, to be confirmed when they introduced the famous East India bill. This is not the place for discussing the merits of this important bill; it may suffice, as matter of fact, to state that it was considered as trenching too much on the prerogative, as creating a mass of ministerial influence which would be irresistible; and that the vast powers which it gave the house of commons might render the administration too strong for the crown. Had these objections been confined to the ex-ministers and their friends, the coalesced ministers might have repelled them, at least by force of numbers, but it was peculiarly unfortunate for Mr. Burke, Mr. Fox, and the whig part of administration, that they were opposed without doors by the voice of the people,

and in the writings of all those authors who had the credit of being constitutional authorities. The East India bill, accordingly, although carried in the house of commons, was lost in that of the lords, and a new administration was arranged in December 1783, at the head of which was Mr. Pitt.

The majority of the house of commons, however, still continuing attached to the dismissed ministers, public business was interrupted, and continued in an embarrassed state until his majesty determined to appeal to the people by a dissolution of parliament in May 1784. The issue of this was, that many of the most distinguished adherents to the coalition were rejected by their constituents, and Mr. Pitt, in the new parliament, acquired a majority quite decisive as to the common routine of business, but certainly for many years not comparable in talents to the opposition. Mr. Burke, again belonging to this class, exerted the utmost of those powers which so justly entitled him to the character he maintained in the world. To detail the progress of that high character through all the political business he went through would be incompatible with the nature and limits of this work; his talents will be best shewn in a general and minute review of his public life, as exemplified in his speeches, his political and other publications, and then he will be found one of the greatest ornaments of the age he lived in.

Referring, therefore, at large to these documents, the next great political object of Mr. Burke's attention was in the impeachment of Warren Hastings, esq. governor general of Bengal. Whatever merit or demerit there was in this procedure, it originated with him; he pledged himself to undertake it long before Mr. Hastings's return from India, and was as good as his word on his arrival; parliament, however, sanctioned his motions for an impeachment, and from that time to its final determination it was their own act and deed. In the prosecution of this tedious and expensive trial, the variety and extent of Mr. Burke's powers, perhaps, never came out with greater lustre; he has been charged by some with shewing too much irritability of temper on this occasion, and by others of private and interested pique; but though we acknowledge there appear to be grounds for the first charge (which is too often the concomitant of great and ardent minds in the eager and impassioned pursuits of their ob-

ject) we have every reason to acquit him of the other. It was, on the contrary, his political interest to forego the impeachment, and his friends, we believe, strongly advised him to that measure, but we have every reason to think he felt it his duty to act otherwise; and though the subsequent decision of the house of lords has shewn he was in an error, we must suppose it an error of his understanding, not of his heart. Such at least is the language of some of his biographers on this subject; but, although he may be exculpated of malice or avarice in this affair, we cannot help being of opinion, that his character, the character of his heart, as well as his head, must suffer by the recollection of his many and violent exaggerations without proof, and particularly his harsh and coarse notice of Mr. Hastings, and his own personal ostentation. On one occasion, when in the moment of Mr. Hastings's hesitation about the ceremony of kneeling at the bar, which proceeded from accident, he commanded him to kneel, with a ferocity in his countenance which no painting could express, we question if there was a human being in that vast assembly who would have exchanged feelings with him.

The next important measure in which Mr. Burke stood forward with an unusual degree of prominence, was the settlement of a regency during his majesty's illness in 1788-9. On his conduct at this time, his biographers who wish to prove him uniformly consistent in political principle, seem inclined to cast a veil; but, as in that conduct he betrayed more characteristic features of the man as well as the politician than at any other period of his life, we know not how to get rid of some notice of it in a narrative, however short, which professes to be impartial. In fact, his repeated interference in the debates to which the regency gave rise, were far more formidable to his own friends than to the ministers. Either unconscious that constitutional principles and popular opinion were against the part his friends took, or despising both in a case in which he thought himself right, prudence so completely deserted him, that, not content with the urgency of legal and speculative argument, he burst forth in expressions respecting his majesty, so indecent, irreverent, and cruel, as to create more general dislike to his character than had ever before been entertained; and when we consider that this violence of temper and passion were exercised on the illustrious personage to whom in a very few years he was

gratefully to acknowledge his obligations for the independence and comfort of his latter days, we cannot be surprised that those who intend an uniform and unqualified panegyric on his public life, wish to suppress his conduct during this memorable period.

The next and last æra of his history is, perhaps, the most important of all, as it is that concerning which the opinions of the world are still divided. We allude to his interference, for such it may be called, with the conduct and progress of the French revolution. Many of his friends in parliament, as well as numbers of wise and good men out of it, augured from the meeting of the states-general of France, great benefit to that nation, of which the government was considered as despotic and oppressive; and some were sanguine enough to predict a new and happy order of things to all the nations connected with France, when its government should become more free. These sentiments, we can well remember, were not only general, but perhaps universal, although they might not always proceed from the same sources. There were some who loved liberty, and would hail its dawn in any country. There were others who hated the French government as the perpetual enemy of Great Britain. Mr. Burke saw nothing in the proceedings of the French which was favourable either to liberty or peace. He was well acquainted with the genius of the French people, and with the principles of those philosophers, as they called themselves, by whom a total revolution in church and state had long been projected; and from the commencement of their career in the constituent assembly, when they established, as the foundation of all legal government, the metaphysical doctrine of the "rights of man," he predicted that torrent of anarchy and infidelity which they have since attempted to pour over all Europe. Mr. Fox, and some of the other leading men in opposition, considered this as a vain fear, and a coolness took place between them and Mr. Burke, although they continued for some time to act together in parliament. In the mean time he published his celebrated "Reflections on the French Revolution," the instantaneous effect of which was to reduce the nation, hitherto unanimous or indifferent on the subject, to two distinct parties, the one admiring the glorious prospects arising from the French revolution, the other dreading its consequences to this nation in particular, and to the world at large.

Many able writers of the former class took up their pens on this occasion, in what were called "answers" to Mr. Burke, and some of them were certainly written with great ability. The controversy was long and obstinate, and cannot be said to have terminated until the commencement of the war in 1793, when the changes of government and practice in France rendered most of the points discussed with Mr. Burke no longer of immediate importance. France, as he had predicted, was plunged into barbarous and atrocious anarchy, and the friends of her projected liberty, dearly as they clung to the idea, were obliged to confess themselves disappointed in every hope, while Mr. Burke's predictions were erroneous in one only, namely, that France was now blotted out of the map of Europe.

In the mean time, an open rupture took place between Mr. Burke and his oldest friends in opposition. In 1790 he had so far expressed his dislike of experiments on the established laws and constitution, as to oppose the repeal of the test-act, and a motion for the reform of parliament. With regard to the latter, we know not that he ever was friendly, but it is certain that he once maintained the propriety of relieving the dissenters from certain disabilities. He was now, however, as he declares in his "Reflections," endeavouring to "preserve consistency by varying his means to secure the unity of his end; and when the equipoise of the vessel in which he sails may be in danger of overloading it upon one side, is desirous of carrying the small weight of his reasons to that which may preserve the equipoise." He had identified the whole body of dissenters with Drs. Priestley and Price, and from their writings, particularly those of Priestley, saw nothing but a co-operation with the French in revolutionary measures. Such were his sentiments, when, in 1791, a bill was proposed for the formation of a constitution in Canada. In discussing it Mr. Burke entered on the general principles of legislation, considered the doctrines of the rights of man, proceeded to its offspring, the constitution of France, and expressed his conviction that there was a design formed in this country against its constitution.

After some members of his own party had called Mr. Burke to order, Mr. Fox, after declaring his conviction that the British constitution, though defective in theory, was in practice excellently adapted to this country, repeated his praises of the French revolution; he thought

it; on the whole, one of the most glorious events in the history of mankind; and proceeded to express his dissent from Mr. Burke's opinions on the subject, as inconsistent with just views of the inherent rights of mankind. These, besides, were, he said, inconsistent with Mr. Burke's former principles. Mr. Burke, in reply, said: "Mr. Fox has treated me with harshness and malignity; after having harassed with his light troops in the skirmishes of order, he brought the heavy artillery of his own great abilities to bear on me." He maintained that the French constitution and general system were replete with anarchy, impiety, vice, and misery; that the discussion of a new polity for a province that had been under the French, and was now under the English government, was a proper opportunity of comparing the French and British constitutions. He denied the charge of inconsistency; his opinions on government, he insisted, had been the same during all his political life. He said, Mr. Fox and he had often differed, and that there had been no loss of friendship between them; but there is something in the "cursed French revolution" which envenoms every thing. On this Mr. Fox whispered: "There is no loss of friendship between us." Mr. Burke, with great warmth, answered: "There is! I know the price of my conduct; our friendship is at an end." Mr. Fox was very greatly agitated by this renunciation of friendship, and made many concessions; but in the course of his speech still maintained that Mr. Burke had formerly held very different principles. It would be difficult, says one of his biographers, to determine with certainty, whether constitutional irritability or public principle was the chief cause of Mr. Burke's sacrifice of that friendship which he had so long cherished, and of which the talents and qualities of its object rendered him so worthy. It would perhaps be as difficult to prove that such a sacrifice was necessary, and we fear that his reconciliation with lord North and his quarrel with Mr. Fox must, even by the most favourable of his panegyrists, be placed among the inconsistencies of this otherwise truly eminent character. From this time, Messrs. Burke and Fox remained at complete variance, nor have we ever heard that any personal interview took place afterwards between them.

Mr. Burke being now associated with Mr. Pitt, although neither soliciting, nor invited into any public station, con-

tinued to write from time to time, memorials and remarks on the state of France, and the alliance of the great powers of Europe that was formed against the new order of things in that distracted country. Some of these were published after his death, but as all of them are included in his collected works, it is unnecessary now to specify their dates and titles. Having resolved to quit the bustle of public life as soon as the trial of Mr. Hastings should be concluded, he vacated his seat when that gentleman was acquitted, and retired to his villa at Beaconsfield, where on Aug. 2, 1794, he met with a heavy domestic loss in the death of his only son. In the beginning of the same year he had lost his brother Richard, whom he tenderly loved; but though this reiterated stroke of death deeply affected him, it never relaxed the vigour of his mind, nor lessened the interest which he took in the public welfare. In this retreat he was disturbed by a very unprovoked attack upon his character by some distinguished speakers in the house of peers. Soon after the death of his son, his majesty bestowed a pension of 1200*l.* for his own life and that of his wife on the civil list, and two other pensions of 2500*l.* a year for three lives, payable out of the four and a half *per cent.* These gifts were now represented as a reward for having changed his principles, and deserted his friends, although they were bestowed after he had left parliament. This charge he repelled in a letter addressed to earl Fitzwilliam, written in terms of eloquent and keen sarcasm.

When the appearance of amelioration in the principles and government of France induced his majesty to make overtures of peace to the French Directory, Mr. Burke resumed his pen, and gave his opinions against the safety of such a negociation in a series of letters entitled: "Thoughts on the prospect of a Regicide Peace." This was his last work, and in point of style and reasoning not inferior to any he had produced on the subject of the French character and government.

From the beginning of July 1797, his health rapidly declined; but his understanding exerted itself with undiminished force and uncontracted range. On the 7th of that month, when the French revolution was mentioned, he spoke with pleasure of the conscious rectitude of his own intentions in what he had done and written respecting it; intreated those about him to believe, that if any unguarded expression of his on the subject had offended any

of his former friends, no offence was by him intended; and he declared his unfeigned forgiveness of all who had on account of his writings, or for any other cause, endeavoured to do him an injury. On the day following, whilst one of his friends, assisted by his servant, was carrying him into another room, he faintly uttered, "God bless you," fell back, and instantly expired in the sixty-eighth year of his age. He was interred on the 15th, in the church of Beaconsfield, close to his son and brother.

Edmund Burke in his person was about five feet ten inches high, erect, and well formed; with a countenance rather soft and open; and except by an occasional bend of his brow, caused by his being near-sighted, indicated none of those great traits of mind by his countenance which he was otherwise well known to possess. The best print of him is from a half-length by sir Joshua Reynolds, painted when Mr. Burke was in the meridian of life.

Of his talents and acquirements it would be difficult to speak, did we not trust to his long and justly-established fame to fill up the deficiencies of our description. The richness of his mind illustrated every subject he touched upon. In conversing with him he attracted by his novelty, variety, and research; in parting from him, we involuntarily exclaimed "What an extraordinary man!" As an orator, though not so grand and commanding in his manner as lord Chatham, whose form of countenance and penetrating eye gave additional force to his natural and acquired talents, yet he had excellencies which always gave him singular pre-eminence in the senate. He was not (though it was evident he drew from these great resources) like Cicero, or Demosthenes, or any one else; the happy power of diversifying his matter, and placing it in various relations, was all his own; and here he was generally truly sublime and beautiful. He had not, perhaps, always the art of *concluding* in the right place, partly owing to the vividness of his fancy, and the redundancy of his matter; and partly owing to that irritability of temper which he himself apologizes for to his friends in his last notice of them; but those speeches which he gave the public do not partake of this fault, which shew that in his closet his judgment returned to its usual standard.

As a writer he is still higher; and judging of him from his earliest to his latest productions, he must be considered as one of those prodigies which are sometimes given

to the world to be admired, but cannot be imitated; he possessed all kinds of styles, and gave them to the head and heart in a most exquisite manner: pathos, taste, argument, experience, sublimity, were all the ready colours of his palette, and from his pencil they derived their brightest dyes. He was one of the few whose writings broke the fascinating links of party, and compelled all to admire the brilliancy of his pen. He was a firm professor of the Christian religion, and exercised its principles in its duties; wisely considering, "That whatever disunites man from God, disunites man from man." He looked within himself for the regulation of his conduct, which was exemplary in all the relations of life; he was warm in his affections, simple in his manners, plain in his table, arrangements, &c. &c. and so little affected with the follies and dissipations of what is called "the higher classes," that he was totally ignorant of them; so that this great man, with all his talents, would be mere lumber in a modern drawing-room; not but that he excelled in all the refinements as well as strength of conversation, and could at times badinage with great skill and natural ease; but what are these to a people where cards and dice constitute their business; and fashionable phrases, and fashionable vices, their conversation?

His entire works have been published by his executors, Drs. King and Laurence, in 5 vols. 4to, and 10 vols. 8vo, and will ever form a stupendous monument of his great and unrivalled talents. For reasons, however, which we have already hinted, they will require to be read by the political student with a considerable portion of that judgment which, in the author, was frequently paralyzed by the rapidity of his ideas, and the bewitching seductions of his imagination. And when the details of his public and private life shall be given from more authentic sources, and sanctioned by his correspondence, which is said to be extensive, no reasonable doubt can be entertained that he will deserve to be considered as the most illustrious political character of the eighteenth century.[1]

BURKITT (WILLIAM), a celebrated commentator on the New Testament, the son of the rev. Miles Burkitt, who was ejected for nonconformity, was born at Hitcham,

[1] Principally from Bisset's Life of Burke.—Dr. Gleig's Supplement to the Encyclopædia Britannica, and a well-written Life in the European Magazine for 1797.—Gent. Mag. 1797, &c.

in Northamptonshire, July 25, 1650. He was sent first to a school at Stow Market, and from thence to another at Cambridge. After his recovery from the small pox, which he caught there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the university, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued some years. He entered young upon the ministry, being ordained by bishop Reynolds; and the first employment which he had was at Milden, in Suffolk, where he continued twenty-one years a constant preacher (in a plain, practical, and affectionate manner), first as curate, and afterwards as rector of that church. In 1692 he was promoted to the vicarage of Dedham, in Essex, where he continued to the time of his death, which happened in the latter end of October, 1703. He was a pious and charitable man. He made great collections for the French Protestants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy minister to go and settle in Carolina. Among other charities, he bequeathed by his last will and testament the house wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer that should be chosen from time to time to preach the lecture at Dedham. He wrote some books, and among the rest a Commentary upon the New Testament, in the same plain, practical, and affectionate manner in which he preached. This has often been reprinted in folio, and lately with some alterations and improvements, by the rev. Dr. Glasse. Mr. Burkitt's other works are small pious tracts for the use of his parishioners. [1]

BURLAMAQUI (JOHN JAMES), an eminent civilian, descended from one of those noble families of Lucca, which, upon their embracing the Protestant religion, were obliged, about two centuries and a half since, to take refuge in Geneva, was born at Geneva in 1694, where he became honorary professor of jurisprudence in 1720. After travelling into France, Holland, and England, he commenced the exercise of his functions, and rendered his school famous and flourishing. One of his pupils was prince Frederic of Hesse-Cassel, who, in 1734, took him to his residence, and detained him there for some time.

[1] Life by Parkhurst, 1704, 8vo.

Upon his return to Geneva, he surrendered his professorship; and in 1740 entered into the grand council, and, as a member of this illustrious body, he continued to serve his fellow-citizens till his death, in 1750. As a writer, he was distinguished less by his originality than by his clear and accurate method of detailing and illustrating the principles of others; among whom, are Grotius, Puffendorf, and Barbeyrac. His works are: "Principles of Natural Law," Geneva, 1747, 4to, often reprinted, translated into various languages, and long used as a text-book in the university of Cambridge; and "Political Law," Geneva, 1751, 4to, a posthumous work, compiled from the notes of his pupils, which was translated into English by Dr. Nugent, 1752, 8vo. His "Principles of Natural Law" were re-published in the original by Professor de Felice, Yverdun, 1766, 2 vols. with additions and improvements. Another posthumous work of our author, was his "Elemens du Droit Naturel," being his text-book on the Law of Nature, and admirable for perspicuity and happy arrangement. Burlamaqui was much esteemed in private life, and respected as a lover of the fine arts, and a patron of artists. He had a valuable collection of pictures and prints; and a medal of him was executed by Dassier, in a style of superior excellency.[1]

BURLEIGH (LORD). See CECIL.

BURMAN (FRANCIS), the first upon record of a very learned family, and professor of divinity at Utrecht, was the son of Peter Burman, a Protestant minister at Frankendal, and was born at Leyden in 1632, where he pursued his studies. At the age of twenty-three he was invited by the Dutch congregation at Hanau, in Germany, to be their pastor, and thence he was recalled to Leyden, and chosen regent of the college in which he had been educated. Before he had been here a year, his high reputation occasioned his removal to Utrecht, where he was appointed professor of divinity, and one of the preachers. Here he acquired additional fame by his learning, and the flourishing state to which he advanced the university. He was reckoned an excellent philosopher, an eminent scholar in the learned languages, and a good preacher. He died Nov. 10, 1679. His principal works are Commentaries on some of the books of the Old Testament, in Dutch, be-

[1] Dict. Hist.—Rees's Cyclopædia.

sides which he wrote in Latin: 1. "An Abridgment of Divinity," Utrecht, 1671, 2 vols. 4to, often reprinted. 2. "De Moralitate Sabbati," 1665, which occasioned a controversy with Essenius. 3. "Narratio de controversiis nuperius in academia Ultrajectina motis, &c." Utrecht, 1677, 4to. 4. "Exercitationes Academicæ," Rotterdam, 1683, 2 vols. 4to. 5. "Tractatus de Passione Christi," 1695, 4to. 6. His "Academical discourses," published by Grævius, with some account of the author, Utrecht, 1700, 4to, and the same year they were translated and printed in Dutch.[1]

BURMAN (FRANCIS), one of the sons of the preceding, was born at Utrecht, in 1671, studied polite literature under Grævius, and afterwards went to the university of Leyden, where he entered upon his philosophical, mathematical, and divinity course. After he had finished his academical studies, he was chosen pastor of the church of Coudom, in Frieseland, and three years after, in 1698, was invited to that of the Brille. In 1702 he accompanied, as minister, a deputation of his countrymen to England. On his return he preached at Enchuysen, and at Amsterdam, where he remained ten years. In 1715 he was appointed divinity-professor at Utrecht, where he died in 1719, leaving by his wife, Elizabeth Thierrens, four sons, the eldest of whom, John, became in 1738 professor of botany at Amsterdam; the second, Francis, was minister at Nimeguen; the third, Abraham, a merchant at Amsterdam; and Peter, the fourth, professor of humanity at Franeker. His works are: 1. "Burmannorum pietas, gratissimæ beati parentis memoriæ communi nomine exhibita," with some letters of Burman and Limborg, Utrecht, 1701, 8vo. 2. "A defence of his father," in Dutch, 1704, against the charge of Spinosism, brought against him by Limborg. His other works are chiefly orations on points of theology, sacred poetry, &c.[2]

BURMAN (PETER), the eminent philologist, was brother to the preceding, and born at Utrecht, June 26, 1668. His father died when he was in his eleventh year, by which event he was thrown entirely on the care of his mother, by whose diligence, piety, and prudence, his education was so regulated, that he had scarcely any reason, but filial tenderness, to regret the loss of his father. About

[1] Moreri.—Burman's Trajectum Eruditum. [2] Ibid.

this time he was sent to the public school at Utrecht, to be instructed in the learned languages, and after passing through the classics with much reputation, was admitted into the university in his thirteenth year. Here he was committed to the care of the learned Grævius, whose regard for his father (of which we took some notice in his life) induced him to superintend his studies with more than common attention, which was soon confirmed and increased by his discoveries of the genius of his pupil, and his observation of his diligence. He was soon enabled to determine that Burman was remarkably adapted to classical studies, and to predict the great advances that he would make, by industriously pursuing the direction of his genius. Animated by the encouragement of a tutor so celebrated, he continued the vigour of his application, and for several years not only attended the lectures of Grævius, but made use of every other opportunity of improvement with such diligence, as might justly be expected to produce an uncommon proficiency.

Having thus attained a sufficient degree of classical knowledge to qualify him for inquiries into other sciences, he applied himself to the study of the law, and published a dissertation, "De Vicesima Hæreditatum," which he publicly defended, under the professor Van Muyden, with such learning and eloquence, as procured him great applause. He then went to Leyden, where he studied for a year, under M. de Volder, a man of great celebrity, and attended at the same time Ryckius's explanations of Tacitus, and James Gronovius's lectures on the Greek writers, and has often been heard to acknowledge, at an advanced age, the assistance which he received from them. After passing a year at Leyden, he returned to Utrecht, and once more applied himself to philological studies, by the assistance of Grævius; and here, in March 1688, he was advanced to the degree of doctor of laws, on which occasion he published a learned dissertation "De Transactionibus," and defended it with his usual eloquence, learning, and success. He then travelled into Switzerland and Germany, where he gained an increase both of fame and learning.

On his return he engaged in the practice of the law, and was attaining high reputation in the courts of justice, when he was summoned in 1691, by the magistrates of Utrecht, to undertake the charge of collector of the tenths,

an office in that place of great honour, and which he accepted therefore as a proof of their confidence and esteem. While thus engaged, he married Eve Clotterboke, a young lady of a good family, by whom he had ten children, two of whom only survived him. But neither public business, nor domestic cares, detained Burman from the prosecution of his literary inquiries; by which he so much endeared himself to Grævius, that he was recommended by him to the regard of the university of Utrecht, and accordingly, in 1696, was chosen professor of eloquence and history, to which was added, after some time, the professorship of the Greek language, and afterwards that of politics; so various did they conceive his abilities, and so extensive his knowledge. Having now more frequent opportunities of displaying his learning, he rose, in a short time, to a high reputation, of which the great number of his auditors was a sufficient proof, and which the proficiency of his pupils shewed not to be accidental, or undeserved.

In 1714, during the university vacation of six weeks, he visited Paris, for the purposes of literary research. In this visit he contracted an acquaintance, among other learned men, with the celebrated Montfaucon; with whom he conversed, at his first interview, with no other character than that of a traveller; but their discourse turning upon ancient learning, the stranger soon gave such proofs of his attainments, that Montfaucon declared him a very uncommon traveller, and confessed his curiosity to know his name; which he no sooner heard than he rose from his seat, and, embracing him with the utmost ardour, expressed his satisfaction at having seen the man whose productions of various kinds he had so often praised; and as a real proof of his regard, offered not only to procure him an immediate admission to all the libraries of Paris, but to those in remoter provinces, which are not generally open to strangers, and undertook to ease the expences of his journey, by procuring him entertainment in all the monasteries of his order. This favour, however, Burman was hindered from accepting, by the necessity of returning to his professorship at Utrecht.

He had already extended to distant parts his reputation for knowledge of ancient history, by a treatise "De Vectigalibus populi Romani," on the revenues of the Romans; and for his skill in Greek learning, and in ancient coins, by a tract called "Jupiter Fulgurator," and after his

return from Paris, he published "Phædrus," first with the notes of various commentators, and afterwards with his own. He printed also many poems, and made many orations upon different subjects, and procured an impression of the epistles of Gudius and Sanavius. While he was thus employed, the professorships of history, eloquence, and the Greek language, became vacant at Leyden, by the death of Perizonius, which Burman's reputation incited the curators of the university to offer him upon very liberal terms, which, after some demur, he accepted, and on entering on his office, in 1715, pronounced an oration upon the duty and office of a professor of polite literature, "De publici humanioris disciplinæ professoris proprio officio et munere." He was twice rector of the university, and discharged that important office with ability. Indeed, by his conduct in every station he gained so much esteem, that when the professorship of history of the United Provinces became vacant, it was conferred on him, as an addition to his honours and revenues which he might justly claim; and afterwards, as a proof of the continuance of their regard, they made him chief librarian, an office which was the more acceptable to him, as it united his business with his pleasure, and gave him an opportunity at the same time of superintending the library, and carrying on his studies.

Such was his course of life, till, in his old age, leaving off his practice of taking exercise, he began to be afflicted with the scurvy, which tormenting disease he bore, though not without some degree of impatience, yet without despondency, and applied himself in the intermission of his pains, to seek for comfort in the duties of religion. While he lay in this state of misery, he received an account of the promotion of two of his grandsons, and a catalogue of the king of France's library, presented to him by the command of the king himself, and expressed some satisfaction on all these occasions; but soon diverted his thoughts to the more important consideration of his eternal state, into which he passed March 31, 1741, in the seventy-third year of his age.

He was a man of moderate stature, of great strength and activity, which he preserved by temperate diet, without medical exactness, and by allotting proportions of his time to relaxation and amusement, not suffering his studies to exhaust his strength, but relieving them by frequent

intermissions. In his hours of relaxation he was gay, and sometimes gave way so far to his temper, naturally satirical, that he drew upon himself the ill-will of those who had been unfortunately the subjects of his mirth; but enemies so provoked he thought it beneath him to regard or to pacify; for he was fiery, but not malignant, disdained dissimulation, and in his gay or serious hours, preserved a settled detestation of falsehood. So that he was an open and undisguised friend or enemy, entirely unacquainted with the artifices of flatterers, but so judicious in the choice of friends, and so constant in his affection to them, that those with whom he had contracted familiarity in his youth, had, for the greatest part, his confidence in his old age.

His abilities, which would probably have enabled him to have excelled in any kind of learning, were chiefly employed, as his station required, on polite literature, in which he arrived at very uncommon knowledge, but his superiority, however, appears rather from judicious compilations than original productions. His style is lively and masculine, but not without harshness and constraint, nor, perhaps, always polished to that purity which some writers have attained. He was at least instrumental to the instruction of mankind, by the publication of many valuable performances, which lay neglected by the greater part of the learned world; and, if reputation be estimated by usefulness, he may claim a higher degree in the ranks of learning than some others of happier elocution, or more vigorous imagination. The malice or suspicion of those who either did not know, or did not love him, had given rise to some doubts about his religion, which he took an opportunity of removing on his death-bed, by a voluntary declaration of his faith, his hope of everlasting salvation from the revealed promises of God, and his confidence in the merits of our Redeemer, of the sincerity of which declaration his whole behaviour in his long illness was an incontestable proof; and he concluded his life, which had been illustrious for many virtues, by exhibiting an example of true piety. His literary contests are now forgotten, and although we may agree with Le Clerc, that Burman might have been better employed than in illustrating such authors as Petronius Arbiter, yet we are at a loss to find an apology for Le Clerc's personal abuse and affected contempt for Burman. Burman has, by the general voice of modern critics, been

allowed the merit of giving to the public some of the best editions of the Latin classics, among which we may enumerate his 1. "Phædrus," Leyden, 1727, 4to. 2. "Quintilian," ibid. 1720, 2 vols. 4to. 3. "Valerius Flaccus," Traj. ad Rhenum (Utrecht), 1702, 12mo. 4. "Ovid," Amst. 1727, 4 vols. 4to. To this admirable edition, according to the Bipont editors, he had composed a long and learned preface, which did not appear until fifteen years after his death, when it was published under the title "P. Burmanni Præfatio ad Ovidii editionem majorem excusam Amst. 1727," 1756, 4to. 5. "Poetæ Latini Minores," 1731, 2 vols. 4to. 6. "Velleius Paterculus," Leyden, 1719, and 1744, 2 vols. 8vo. 7. "Virgil," Amst. 1746, 4 vols. 4to. 8. "Suetonius," ibid. 1736, 2 vols. 4to. 9. "Lucan," Leyden, 1740, 4to. 10. "Buchanani Opera," Leyden, 1725, 2 vols. 4to. To these may be added: "Sylloges Epistolarum a viris illustribus scriptarum," Leyden, 1727, 5 vols. 4to, a work of great curiosity and utility in literary history; and his "Orationes, antea sparsim editæ, et ineditis auctæ. Accedit carminum Appendix," Hague, 1759, 4to. To these orations the editor annexed his funeral oration, pronounced by the learned Mr. Oesterdyke, professor of medicine in Leyden, which contains those particulars of his life, which are given above, and were first translated by Dr. Johnson, and published in the Gentleman's Magazine for 1742.[1]

BURMAN (GASPARD) is said to have been the son of the preceding, but little is recorded of him, unless that he was a magistrate of Utrecht, and died in 1755. He wrote in Latin a "Life of Pope Adrian VI." Utrecht 1727, and in 1738 a quarto volume, to which we have been considerably indebted, entitled "Trajectum eruditum," or, an account of the learned men of Utrecht.[2]

BURMAN (PETER), called the second, or the younger, was son to Francis Burman and nephew to the first Francis Burman, whose life we have given above, and was celebrated for philosophical knowledge. He was born at Amsterdam in 1713, and educated principally by his uncle. He rose to the offices of professor of history and eloquence at Franeker; and in 1742 removed to Amsterdam, where

[1] Gent. Mag. ubi supra, and Johnson's Works.—Moreri.—Dibdin's Classics.—Saxii Onomast.—But we may here remark that there is some differences in the relationship of the following Burmans in our authorities, which, we fear, we have not been able to reconcile. [2] Dict. Hist.—Saxii Onomast.

he died June 24, 1778, of an apoplexy. A year before, he had resigned his professorship, and had retired to a country house between Leyden and the Hague. He published editions, 1. of "Aristophanes," properly Bergler's edition, but under the care of Burman, Leyden, 1760, 2 vols. 4to, 2. "Claudian," Amst. 1760, 4to. 3. "Anthologia," of the Latin poets, Amst. 1759, 2 vols. 4to. 4. "Propertius," Utrecht, 1780, 4to, a posthumous work superintended by Santenius, by far the best edition of Propertius ever published. 5. "Poematum Libri Quatuor," Leyden, 1774, 4to.[1]

BURMAN (JOHN), father of the preceding, once a pupil of Boerhaave, and professor of botany at Amsterdam, employed much labour and expence in editing various botanical works, particularly those giving accounts of plants procured from the Indies. In 1736 he published an edition of Weinman's Herbal, to which he added several plates with African plants. His next publication, in which he had the assistance of Linnæus, then a young man, was the "Thesaurus Zeylanicus, exhibens Plantas in Insula Zeylana nascentes, Iconibus illustratus," 4to, 1737, taken from various travellers, with new descriptions and plates. The following year he was appointed professor to the botanical garden at Amsterdam, and soon after published "Rariarum Africanarum Plantarum Decades Decem," 4to, principally from Witsen and Vanderstell, to which, however, he made several additions. He translated Rumphius's great work into Latin, which he enriched with valuable notes, and published under the title of "Everhardi Rumphii Herbarium Amboinense, continens plantas in ea, et adjacentibus Insulis repertas." His last labour was procuring engravings to be executed from the drawings of American plants left by Plumier, to which he added descriptions, with the modern and former names. He died at a very advanced age in 1779. It must not be forgot that he was one of the earliest and kindest patrons of Linnæus, and when the latter, who had been introduced to him by Boerhaave, pleaded his poverty as an excuse why he could not remain at Amsterdam, Dr. Burman boarded and lodged him at his house for a considerable time, free of all expence. He was not always so liberal, or even courteous

[1] Dict. Hist.—Saxii Onomast.—Harles de Vitis Philologorum, vol. I. a singular account of Burman, and written in his life-time.

to strangers of eminence, according to the account of Dr. Smith in his Tour, p. 29.[1]

BURN (RICHARD), an eminent law-writer, was born at Winton in Westmoreland some time about the beginning of the last century; he was educated at Queen's college, Oxford, which university conferred on him March 22, 1762, the honorary degree of LL. D. He died at Orton, of which place he had been vicar forty-nine years, November 20, 1785. He was one of his majesty's justices of the peace for the counties of Westmorland and Cumberland, and was made by bishop Lyttelton chancellor of the diocese of Carlisle. In 1755, he first published his "Justice of Peace and Parish Officer, upon a plan entirely new, and comprehending all the law to the present time;" 2 vols. 8vo, reprinted in the same form in 1756, and in the same year in folio, in 1757, 3 vols. 8vo, &c. The fourteenth edition was enlarged to 4 vols. 8vo, in which form it has passed, with gradual amendments and improvements, through various editions; the last of which is the twenty-first. In 1760 he published his "Ecclesiastical Law," 2 vols. 4to, which afterwards was reprinted in 4 vols. 8vo. Both works were strongly recommended by Judge Blackstone, and both are extraordinary examples of unrivalled popularity and permanence. In 1764 he wrote "A History of the Poor Laws," 8vo, and in 1776 "Observations on the Bill proposed in parliament for erecting County Workhouses." He likewise published "The History and Antiquity of the two counties of Westmoreland and Cumberland," in conjunction with Joseph Nicolson, esq. nephew to the bishop of Carlisle, 1771, 2 vols. 4to, in which work he has given the above brief notices of himself.[2]

BURNABY (ANDREW), D. D. archdeacon of Leicester and vicar of Greenwich, was born in 1732, at Asfordby in Leicestershire, of which place his father, grandfather, and great grandfather, were in succession patrons and rectors, as his youngest brother is at this time. He was elected into Westminster college in 1748, but removed from that school, and was entered of Queen's college, Cambridge, where he took his bachelor's degree in 1754, and his master's in 1757. After having travelled through the middle settlements in North America in 1759 and 1760,

[1] Rees's Cyclopædia —Stoever's Life of Linnæus, p. 79 et seqq.
[2] Hist. of Westmorland ubi supra.—Bridgman's Legal Bibliography.

Dr. Burnaby was appointed chaplain to the British factory at Leghorn, were he resided five years; in occasional excursions visited Corsica, and almost every part of Italy; and during the last of those years (sir John Dick having obtained his majesty's leave to return to England for his private concerns) had the honour to do the consular business, by the appointment of government, under the denomination of proconsul. In 1769 he was presented to the vicarage of Greenwich; and in 1786 the archdeaconry of Leicester was conferred on him by bishop Thurlow, without the least expectation or solicitation on his part; both which preferments he enjoyed till his death, March 9, 1812. His widow, the heiress of John Edwyn, esq. of Bagrave in Leicestershire, died on the 16th of the same month, aged seventy-six. Dr. Burnaby was distinguished by the purest integrity and benevolence of heart, the most unaffected urbanity of manners, and a lively and ardent zeal for his profession. His principal works were, 1. "Travels through the middle settlements in North America in the years 1759 and 1760, with observations upon the state of the colonies," 1775, 4to, of which a third edition, considerably enlarged, was published in 1798-9. 2. Various Sermons, preached on Fast, Thanksgiving, and other public occasions, and some charges, reprinted together in one vol. 8vo, 1805. Most of them were highly valued both for matter and manner. He printed also, for the use of particular friends, "A Journal of a Tour to Corsica in the year 1766, with a series of original letters from general Paoli to the author, referring to the principal events which have taken place in that island from the year 1769 to 1802, with explanatory notes," 1804.[1]

BURNET (GILBERT), the celebrated bishop of Salisbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an ancient family in the county of Aberdeen, and was bred to the civil law, which he studied for seven years in France. His excessive modesty so far depressed his abilities, that he never made a shining figure at the bar, though he was universally esteemed to be a man of judgment and knowledge in his profession. He was remarkably generous in his practice, never taking a fee from the poor, nor from a clergyman, when he sued in the right of his church; and bestowing great part of

[1] Gent. Mag. 1812.

his profits in acts of charity and friendship. In 1637, when the troubles in Scotland were breaking out, he was so disgusted at the conduct of the governing bishops there, whom he censured with great freedom, and was, at the same time, so remarkable for his strict and exemplary life, that he was generally called a Puritan. But when he saw, that instead of reforming abuses in the episcopal order, the order itself was struck at, he adhered to it with great zeal and constancy, as he did to the rights of the crown, not once complying with that party which afterwards prevailed in both nations. For though he agreed with Barclay and Grotius (with the latter of whom he had been intimately acquainted) as to their notions of resistance where the laws are broken through by a limited sovereign, yet he did not think that was then the case in Scotland. He married the sister of the famous sir Archibald Johnstoun, called lord Warristoun; who, during the civil wars, was at the head of the presbyterian party, and so zealously attached to that interest, that neither friendship nor alliance could dispose him to shew favour to those who refused the solemn league and covenant. Our author's father, persisting in this refusal, was obliged, at three several times, to quit the kingdom; and, when his return was afterwards connived at, as his principles would not permit him to renew the practice of the law, much less to accept the preferments in it offered him by Oliver Cromwell, he retired to his own estate in the country, where he lived till the restoration, when he was made one of the lords of the session by the title of lord Cramond. His wife, our author's mother, was very eminent for her piety and virtue, and a warm zealot for the presbyterian discipline, in which way she had been very strictly educated.

Our author received the first rudiments of his education from his father, under whose care he made so quick a progress, that, at ten years of age, he perfectly understood the Latin tongue; at which time he was sent to the college of Aberdeen, where he acquired the Greek, and went through the usual course of Aristotelian logic and philosophy, with uncommon applause. He was scarcely fourteen when he commenced master of arts, and then applied himself to the study of the civil law; but, after a year's diligent application to that science, he changed his resolution, and turned his thoughts wholly to the study of divinity. At eighteen years of age, he was put upon

his trial as a probationer or expectant preacher; and, at the same time, was offered the presentation to a very good benefice, by his cousin-german sir Alexander Burnet, but thinking himself too young for the cure of souls, he modestly declined that offer. His education, thus happily begun, was finished by the conversation and advice of the most eminent Scotch divines. In 1663, about two years after his father's death, he came into England, where he first visited the two universities. At Cambridge he had an opportunity of conversing with Dr. Cudworth, Dr. Pearson, Dr. Burnet, author of the "Sacred Theory," and Dr. Henry More, one of whose sayings, in relation to rites and ceremonies, then made a great impression on him: "None of these," said he, "are bad enough to make men bad, and I am sure none of them are good enough to make men good." At Oxford our author was much caressed, on account of his knowledge of the councils and fathers, by Dr. Fell, and Dr. Pocock, that great master of Oriental learning. He was much improved there, in his mathematics and natural philosophy, by the instructions of Dr. Wallis, who likewise gave him a letter of recommendation to the learned and pious Mr. Boyle at London. Upon his arrival there, he was introduced to all the most noted divines, as Tillotson, Stillingfleet, Patrick, Lloyd, Whitchcot, and Wilkins; and, among others of the laity, to sir Robert Murray.

About six months after he returned to Scotland, where he declined accepting the living of Saltoun, offered him by sir Robert Fletcher of that place, resolving to travel for some time on the continent. In 1664, he went over into Holland; where, after he had seen what was remarkable in the Seven Provinces, he resided for some time at Amsterdam, and afterwards at Paris. At Amsterdam, by the help of a learned Rabbi, he increased his knowledge in the Hebrew language, and likewise became acquainted with the leading men of the different persuasions tolerated in that country: among each of whom, he used frequently to declare, he had met with men of such real piety and virtue, that he contracted a strong principle of universal charity. At Paris he conversed with the two famous ministers of Charenton, Daillé and Morus. His stay in France was the longer, on account of the great kindness with which he was treated by the lord Holles, then ambassador at the French court. Towards the end of the

year he returned to Scotland, passing through London, where he was introduced, by the president sir Robert Murray, to be a member of the royal society. In 1665, he was ordained a priest by the bishop of Edinburgh, and presented by sir Robert Fletcher to the living of Saltoun, which had been kept vacant during his absence. He soon gained the affections of his whole parish, not excepting the presbyterians, though he was the only clergyman in Scotland that made use of the prayers in the liturgy of the church of England. During the five years he remained at Saltoun, he preached twice every Sunday, and once on one of the week-days: he catechized three times a-week, so as to examine every parishioner, old or young, three times in the compass of a year: he went round the parish from house to house, instructing, reproving, or comforting them, as occasion required: the sick he visited twice a day: he administered the sacrament four times a year, and personally instructed all such as gave notice of their intention to receive it. All that remained above his own necessary subsistence (in which he was very frugal), he gave away in charity. A particular instance of his generosity is thus related: one of his parishioners had been in execution for debt, and applied to our author for some small relief; who inquired of him, how much would again set him up in his trade: the man named the sum, and he as readily called to his servant to pay it him: "Sir," said he, "it is all we have in the house." "Well," said Mr. Burnet, "pay it this poor man: you do not know the pleasure there is in making a man glad." This may be a proper place to mention our author's practice of preaching *extempore*, in which he attained an ease chiefly by allotting many hours of the day to meditation upon all sorts of subjects, and by accustoming himself, at those times, to speak his thoughts aloud, studying always to render his expressions correct. His biographer gives us here two remarkable instances of his preaching without book. In 1691, when the sees, vacant by the deprivation of the nonjuring bishops, were filled up, bishop Williams was appointed to preach one of the consecration-sermons at Bow-church; but, being detained by some accident, the archbishop of Canterbury desired our author, then bishop of Sarum, to supply his place; which he readily did, to the general satisfaction of all present. In 1705, he was appointed to preach the thanksgiving-sermon before the queen at St. Paul's; and

as it was the only discourse he had ever written before-hand, it was the only time that he ever made a pause in preaching, which on that occasion lasted above a minute. The same year, he drew up a memorial of the abuses of the Scotch bishops, which exposed him to the resentments of that order: upon which, resolving to confine himself to study, and the duties of his function, he practised such a retired and abstemious course, as greatly impaired his health. About 1668, the government of Scotland being in the hands of moderate men, of whom the principal was sir Robert Murray, he was frequently consulted by them; and it was through his advice that some of the more moderate presbyterians were put into the vacant churches; a step which he himself has since condemned as indiscreet. In 1669, he was made professor of divinity at Glasgow; in which station he executed the following plan of study. On Mondays, he made each of the students, in their turn, explain a head of divinity in Latin, and propound such theses from it as he was to defend against the rest of the scholars; and this exercise concluded with our professor's decision of the point in a Latin oration. On Tuesdays, he gave them a prelection in the same language, in which he proposed, in the course of eight years, to have gone through a complete system of divinity. On Wednesdays, he read them a lecture, for above an hour, by way of a critical commentary on St. Matthew's Gospel; which he finished before he quitted the chair. On Thursdays, the exercise was alternate; one Thursday, he expounded a Hebrew Psalm, comparing it with the Septuagint, the Vulgar, and the English version; and the next Thursday, he explained some portion of the ritual and constitution of the primitive church, making the apostolical canons his text, and reducing every article of practice under the head of one or other of those canons. On Fridays, he made each of his scholars, in course, preach a short sermon upon some text he assigned; and, when it was ended, he observed upon any thing that was defective or amiss in the handling of the subject. This was the labour of the mornings: in the evenings, after prayer, he every day read some parcel of scripture, on which he made a short discourse; and, when that was over, he examined into the progress of their several studies. All this he performed during the whole time the schools were open; and, in order to acquit himself with credit, he was obliged to study

hard from four till ten in the morning; the rest of the day being of necessity allotted, either to the care of his pupils, or to hearing the complaints of the clergy, who, finding he had an interest with men of power, were not sparing in their applications to him. In this situation he continued four years and a half, exposed, through his principles of moderation, to the censure both of the episcopal and presbyterian parties. The same year he published his "Modest and free Conference between a Conformist and a Nonconformist." About this time he was entrusted, by the duchess of Hamilton, with the perusal and arrangement of all the papers relating to her father's and uncle's ministry; which induced him to compile "Memoirs of the Dukes of Hamilton," and occasioned his being invited to London, to receive farther information, concerning the transactions of those times, by the earl of Lauderdale; between whom and the duke of Hamilton he brought about a reconciliation. During his stay in London, he was offered a Scotch bishopric, which he refused. Soon after his return to Glasgow, he married the lady Margaret Kennedy, daughter of the earl of Cassilis*. In 1672, he published his "Vindication of the Authority, Constitution, and Laws, of the Church and State of Scotland," against the principles of Buchanan and others; which was thought, at that juncture, such a public service, that he was again courted to accept of a bishopric, with a promise of the next vacant archbishopric, but he persisted in his refusal of that dignity. In 1673, he took another journey to London; where, at the express nomination of the king, after hearing him preach, he was sworn one of his majesty's chaplains in ordinary. He became likewise in high favour with his majesty and the duke of York †. At his return to

* This was a lady of distinguished piety and knowledge: her own sentiments indeed inclined strongly towards the presbyterians, with whom she was in high credit and esteem; yet she was far from partaking the narrow zeal of some of their leaders. As there was some disparity in their ages, that it might remain past dispute that this match was wholly owing to inclination, not to avarice or ambition, the day before their marriage, our author delivered the lady a deed, whereby he renounced all pretension to her fortune, which was very considerable, and must otherwise have fallen into his hands, she herself having no intention to secure it.

† The avowed design of this journey was, in order to procure a licence for publishing his "Memoirs of the Dukes of Hamilton:" but it would appear that he had farther views; for we are told, he went with a full resolution of withdrawing himself from affairs of state. He saw that popery was, though covertly, the prevailing interest at court, and that the sacramental test, whereby the duke of York, the lord Clifford, and other papists in employ-

Edinburgh, finding the animosities between the dukes of Hamilton and Lauderdale revived, he retired to his station at Glasgow; but was obliged the next year to return to court, to justify himself against the accusations of the duke of Lauderdale, who had represented him as the cause and instrument of all the opposition the measures of the court had met with in the Scotch parliament. Thus he lost the favour of the court; and, to avoid putting himself into the hands of his enemies, he resigned the professor's chair at Glasgow, and resolved to settle in London, being now about thirty years of age. Soon after, he was offered the living of St. Giles's Cripplegate, which he declined accepting, because he heard that it was intended for Dr. Fowler, afterwards bishop of Gloucester. In 1675, our author, at the recommendation of lord Holles, and notwithstanding the interposition of the court against him, was appointed preacher at the Rolls chapel by sir Harbottle Grimstone, master of the Rolls. The same year he was examined before the house of commons in relation to the duke of Lauderdale, whose conduct the parliament was then inquiring into. He was soon after chosen lecturer of St. Clement's, and became a very popular preacher. In 1676, he published his "Memoirs of the Dukes of Hamilton;" and the same year, "An account of a Conference between himself, Dr. Stillingfleet, and Coleman." About this time, the apprehensions of popery increasing daily, he undertook to write the "History of the Reformation of the Church of England." The rise and progress of this his greatest and most useful work, is an object of too great curiosity to require any apology on account of its length. His own account of it is as follows: "Some time after I had printed the 'Memoirs of the Dukes of Hamilton,' which were favourably received, the reading of these got me the acquaintance and friendship of sir William Jones, then attorney-general.—My way of writing history pleased him; and so he pressed me to undertake the History of England. But Sanders's book, that was then translated into French, and cried up much in France, made all my

ment, had been excluded, was a mere artifice of king Charles to obtain money for carrying on the war with Holland. He suspected that the designs of the court were both corrupt and desperate. He therefore used all the freedom he decently could with the duke and duchess of Lauderdale: he pointed out to them the errors of their management in Scotland, and the ill effects it would have, both upon themselves and the whole nation: but he found no disposition in them to rectify their measures.

friends press me to answer it, by writing the History of the Reformation. So now all my thoughts were turned that way. I laid out for manuscripts, and searched into all offices. I got for some days into the Cotton Library. But duke Lauderdale hearing of my design, and apprehending it might succeed in my hands, got Dolben, bishop of Rochester, to divert sir John Cotton from suffering me to search into his library. He told him, I was a great enemy to the prerogative, to which Cotton was devoted, even to slavery. So he said, I would certainly make an ill use of all I had found. This wrought so much on him, that I was no more admitted, till my first volume was published. And then, when he saw how I had composed it, he gave me free access to it." The first volume of this work lay near a year after it was finished, for the perusal and correction of friends; so that it was not published till the year 1679, when the affair of the popish plot was in agitation. This book procured our author an honour never before or since paid to any writer: he had the thanks of both houses of parliament, with a desire that he would prosecute the undertaking, and complete that valuable work. Accordingly, in less than two years after, he printed the second volume, which met with the same general approbation as the first: and such was his readiness in composing, that he wrote the historical part in the compass of six weeks, after all his materials were laid in order. The third volume, containing a supplement to the two former, was published in 1714. "The defects of Peter Heylyn's "History of the Reformation," as bishop Nicolson observes, "are abundantly supplied in our author's more complete history. He gives a punctual account of all the affairs of the reformation, from its beginning in the reign of Henry VIII. to its final establishment under queen Elizabeth, A. D. 1559. And the whole is penned in a masculine style, such as becomes an historian, and is the property of this author in all his writings. The collection of records, which he gives at the end of each volume, are good vouchers of the truth of what he delivers in the body of the history, and are much more perfect than could reasonably be expected, after the pains taken, in queen Mary's days, to suppress every thing that carried the marks of the reformation upon it." Our author's performance met with a very favourable reception abroad, and was translated into most of the European languages; and

even the keenest of his enemies, Henry Wharton, allows it to have "a reputation firmly and deservedly established." The most eminent of the French writers who have attacked it, M. Varillas and M. Le Grand, have received satisfactory replies from the author himself. At home it was attacked by Mr. S. Lowth, who censured the account Dr. Burnet had given of some of archbishop Cranmer's opinions, asserting that both our historian and Dr. Stillingfleet had imposed upon the world in that particular, and had "unfaithfully joined together" in their endeavours to lessen episcopal ordination. Our author replied to Mr. Lowth, in some "letters in answer" to his book. The next assailant was Henry Wharton, who, under the name of Anthony Harmer, published "A specimen of some Errors and Defects in the History of the Reformation," 1693, 8vo, a performance of no great candour; to which, however, our historian vouchsafed a short answer, in a "Letter to the Bishop of Lichfield." A third attack on this History was made by Dr. Hickes in "Discourses on Dr. Burnet and Dr. Tillotson;" in which the whole charge amounts to no more than this, that, "in a matter of no great consequence, there was too little care had in copying or examining a letter writ in a very bad hand," and that there was some probability that Dr. Burnet "was mistaken in one of his conjectures." Our author answered this piece, in a "Vindication" of his History. The two first parts were translated into French by M. de Rosemond, and into Latin by Melchior Mittelhorzer. There is likewise a Dutch translation of it. In 1682, our author published "An abridgment of his History of the Reformation," in 8vo, in which he tells us, he had wholly waved every thing that belonged to the records, and the proof of what he relates, or to the confutation of the falsehoods that run through the popish historians; all which is to be found in the History at large. And therefore, in this abridgment, he says, every thing is to be taken upon trust; and those who desire a fuller satisfaction, are referred to the volumes he had before published.

Although our author at this time had no parochial cure, he did not refuse his attendance to any sick person who desired it, and was sent for, amongst others, to one who had been engaged in a criminal amour with Wilmot, earl of Rochester. The manner he treated her, during her illness, gave that lord a great curiosity of being acquainted

with him, and for a whole winter, in a conversation of at least one evening in a week, Burnet went over all those topics with him, upon which sceptics, and men of loose morals, are wont to attack the Christian religion. The effect of these conferences, in convincing the earl's judgment, and leading him to a sincere repentance, became the subject of a well-known and interesting narrative which he published in 1680, entitled "An Account of the Life and Death of the Earl of Rochester." This work has lately been reprinted more than once, perhaps owing to the character Dr. Johnson gave of it in his Life of Rochester: he there pronounces it a book "which the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety."

During the affair of the popish plot, Dr. Burnet was often consulted by king Charles, upon the state of the nation; and, about the same time, refused the vacant bishopric of Chichester, which his majesty offered him, "provided he would entirely come into his interest." But, though his free access to that monarch did not procure him preferment, it gave him an opportunity of sending his majesty a most remarkable letter *, in which, with great freedom, he reprehends the vices and errors both of his private life and his government. The unprejudiced part he acted during the time the nation was inflamed with the discovery of the popish plot; his candid endeavours to save the lives of Staley and the lord Stafford, both zealous papists; his temperate conduct in regard to the exclusion

* This letter may be seen in the Life of Burnet, prefixed to the edition of "His own Time," by Dr. Flexman, who then had it in his possession. The following is the bishop's own account of it: "Mrs. Roberts, whom he (the king) had kept for some time, sent for me when she was dying: I saw her often for some weeks, and, among other things, I desired her to write a letter to the king, expressing the sense she had of her past life; and, at her desire, I drew such a letter as might be fit for her to write. But she never had strength enough to write it: so upon that I resolved to write a very plain letter to the king. I set before him his past life, and the effects it had upon the nation, with the judgments of God that lay on him, which was but a small part of the punishment that he might look for. I pressed him upon that earnestly to change the whole course of his life. I carried this letter to Chiffinch's, on the 29th of January; and told the king in the letter, that I hoped the reflections on what had befallen his father on the 30th of January, might move him to consider these things more carefully. Lord Arran happened to be then in waiting; and he came to me next day, and told me, he was sure the king had a long letter from me; for he held the candle to him while he read it: he knew at that distance that it was my hand. The king read it twice over, and then threw it into the fire: and not long after, lord Arran took occasion to name me; and the king spoke of me with great sharpness: so he perceived he was not pleased with my letter."

of the duke of York; and the scheme of a prince regent, proposed by him, in lieu of that exclusion; are sufficiently related in his "History of his own Time." In 1682, when the administration was wholly changed in favour of the duke of York, he continued steady in his adherence to his friends, and chose to sacrifice all his views at court, particularly a promise of the mastership of the Temple, rather than break off his correspondence with them. This year our author published his "Life of sir Matthew Hale," and his "History of the Rights of Princes, in disposing of ecclesiastical Benefices and Church-lands;" which being attacked by an anonymous writer, Dr. Burnet published, the same year, "An answer to the Animadversions on the History of the Rights of Princes." As he was about this time much resorted to by persons of all ranks and parties, as a pretence to avoid the returning of so many visits, he built a laboratory, and, for above a year, went through a course of chemical experiments. Upon the execution of the lord Russel, with whom he was familiarly acquainted, he was examined before the house of commons, with respect to that lord's speech upon the scaffold, in the penning of which he was suspected to have had a hand. Not long after, he refused the offer of a living of three hundred pounds a year, in the gift of the earl of Halifax, who would have presented him, on condition of his residing still in London. In 1683, he went over to Paris, where he was well received by the court, and became acquainted with the most eminent persons, both popish and protestant. This year appeared his "Translation and Examination of a Letter, writ by the last General Assembly of the Clergy of France to the Protestants, inviting them to return to their Communion, &c.;" also his "Translation of Sir Thomas More's Utopia," with a "Preface concerning the Nature of Translations." The year following, the resentment of the court against our author was so great, that he was discharged from his lecture at St. Clement's, by virtue of the king's mandate to Dr. Hascard, rector of that parish; and in December the same year, by an order from the lord-keeper North to sir Harbottle Grimstone, he was forbidden preaching any more at the Rolls chapel. In 1685 came out our author's "Life of Dr. William Bedell, Bishop of Kilmore in Ireland." Upon the death of king Charles, and accession of king James, having obtained leave to go out of the kingdom, he went first to Paris, where he lived

in great retirement, to avoid being involved in the conspiracies then forming in favour of the duke of Monmouth. But, having contracted an acquaintance with brigadier Stouppe, a protestant officer in the French service, he was prevailed upon to take a journey with him into Italy, and met with an agreeable reception at Rome * and Geneva. After a tour through the southern parts of France, Italy, Switzerland, and many places of Germany, of which he has given an account, with reflections on their several governments, &c. in his "Travels," published in 1687, he came to Utrecht, and intended to have settled in some quiet retreat within the Seven Provinces; but, being invited to the Hague by the prince and princess of Orange, he repaired thither, and had a great share in the councils then carrying on, concerning the affairs of England. In 1687, our author published a "Translation of Lactantius, concerning the Death of the Persecutors." The high favour shewn him at the Hague disgusting the English court, king James wrote two severe letters against him to the princess of Orange, and insisted, by his ambassador, on his being forbidden the court; which, at the king's importunity, was done; though our author continued to be employed and trusted as before. Soon after, a prosecution for high-treason was commenced against him, both in Scotland and England; but the States refusing, at the demand of the English court, to deliver him up, designs were laid of seizing his person, and even destroying him, if he could be taken. About this time Dr. Burnet married Mrs. Mary Scott, a Dutch lady of large fortune and noble extraction. He had a very important share in the whole conduct of the revolution in 1688; the project of which he

* Pope Innocent XI. hearing of our author's arrival, sent the Captain of the Swiss guards to acquaint him, he would give him a private audience in bed, to avoid the ceremony of kissing his holiness's slipper. But our author excused himself as well as he could. He was treated with great familiarity by the cardinals Howard and D'Estrees: the former shewed him all his letters from England, expressing the high expectations of the popish party. One evening, upon visiting cardinal Howard, he found him distributing some relics to two French gentlemen: upon which he whispered to him English, that it was somewhat odd that a priest of the church of England should be at Rome helping them off with the ware of Babylon. The cardinal smiled at the remark, and, repeating it in French to the gentlemen, bid them tell their countrymen, how bold the heretics, and how mild the cardinals, were at Rome. Some disputes, which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city; which he accordingly did, upon an intimation given him by prince Borghese.

gave early notice of to the court of Hanover, intimating, that the success of this enterprise must naturally end in an entail of the British crown upon that illustrious house. He wrote also several pamphlets in support of the prince of Orange's designs, which were reprinted at London in 1689, in 8vo, under the title of "A Collection of eighteen Papers relating to the affairs of Church and State during the Reign of King James II. &c." And when his highness undertook the expedition to England, our author accompanied him as his chaplain, notwithstanding the particular circumstances of danger to which he was thereby exposed. At Exeter, after the prince's landing, he drew up the association for pursuing the ends of his highness's declaration. During these transactions, Dr. Crew, bishop of Durham, who had rendered himself obnoxious by the part he had acted in the high-commission court, having proposed to the prince of Orange to resign his bishopric in favour of Dr. Burnet, on condition of an allowance of 1000*l.* per annum out of the revenue, our author refused to accept it on those terms. But king William had not been many days on the throne before Dr. Burnet was advanced to the see of Salisbury, and consecrated March 31, 1689 *. Our prelate had scarcely taken his seat in the house of lords, when he distinguished himself by declaring for moderate measures with regard to the clergy who scrupled to take the oaths, and for a toleration of the protestant dissenters; and when the bill for declaring the rights and privileges of the subject, and settling the succession of the crown, was brought into parliament, he was the person appointed by king William to propose naming the duchess (afterwards electress) of Brunswick, next in succession after the

* His biographer tells us, "he was so little anxious after his own preferment, that, when the bishopric of Salisbury became void, as it did soon after king William and queen Mary were established on the throne, he solicited for it in favour of his old friend Dr. Lloyd, then bishop of St. Asaph;" and that "the king answered him in a cold way, 'That he had another person in view;' and the next day he himself was nominated to that see." The bishop himself tells us, the king named him to that see in terms more obliging than usually fell from him; and that, when he waited on the queen, she said, she hoped he would now put in practice those notions with which he had taken the liberty often to entertain her. The bishop informs us farther, that archbishop Sancroft refused to consecrate him, and for some days seemed determined to venture incurring a *præmunire*, rather than obey the mandate for consecration: but at last he granted a commission to all the bishops of his province, or to any three of them, in conjunction with the bishop of London, to exercise his metropolitical authority during pleasure.

princess of Denmark and her issue; and when this succession afterwards took place, he had the honour of being chairman of the committee to whom the bill was referred. This made him considered by the house of Hanover as one firmly attached to their interests, and engaged him in an epistolary correspondence with the princess Sophia, which lasted to her death. This year bishop Burnet addressed a "Pastoral Letter" to the clergy of his diocese, concerning the oaths of allegiance and supremacy to king William and queen Mary; in which having grounded their majesties title to the crown upon the right of conquest, some members of both houses took such offence at it, that about three years after, they procured an order for burning the book by the hands of the common executioner. After the session of parliament was over, the bishop went down to his diocese, where, by his pious, prudent, and vigilant discharge of the episcopal functions, he gained universal esteem

As we have before given some account of his conduct as a parish priest, and as professor of divinity, it is no less necessary to specify some particulars of his management when in this higher station.

As he had always looked upon Confirmation as the likeliest means of reviving a spirit of Christianity, he wrote a short "Directory," for preparing the youth upon such occasions, and sent copies of it, some months beforehand, to the minister of every parish where he intended to confirm. Every summer, he made a tour, for six weeks or two months, through some district of his bishopric, daily preaching and confirming from church to church, so as, in the compass of three years (besides his triennial visitation), to go through all the principal livings of his diocese. In these circuits he entertained all the clergy that attended upon him, at his own expence, and held conferences with them upon the chief heads of divinity. During his residence at Salisbury, he constantly preached a Thursday's lecture, founded at St. Thomas's church: he likewise preached and confirmed, every Sunday morning, in some church of that city, or of the neighbourhood round about it; and, in the evening, he had a lecture in his own chapel, wherein he explained some portion of scripture. Every week, during the season of Lent, he catechised the youth of the two great schools in the cathedral church, and instructed them in order for confirmation. He endeavour-

ed, as much as possible, to reform the abuses of the bishop's consistorial court. No part of the episcopal office was more strictly attended to by him, than the examination of candidates for holy orders. He examined them himself as to the proofs of the Christian religion, the authority of the scriptures, and the nature of the gospel covenant; and, a day or two before ordination, he submitted all those whom he had accepted to the examination of the dean and prebendaries. As the qualification of clergymen for the pastoral care was always uppermost in his thoughts, he instituted at Salisbury a little nursery of students in divinity, being ten in number, to each of whom he allowed a salary of thirty pounds a year. Once every day he examined their progress in learning, and gave them a lecture on some speculative or practical point of divinity, or some part of the pastoral function. But this foundation being considered as reflecting upon the method of education at the universities, he was prevailed upon, after some years, to lay it wholly aside. He was a warm and constant enemy to pluralities, where non-residence was the consequence of them, and in some cases hazarded a suspension, rather than give institution. In the point of residence, he was so strict, that he immediately dismissed his own chaplains, upon their preferment to a cure of souls. He exerted the principle of toleration, which was deeply rooted in him, in favour of a nonjuring meeting-house at Salisbury, which he obtained the royal permission to connive at; and this spirit of moderation brought over several dissenting families of his diocese to the commnnion of the church.

In 1692, he published a treatise, entitled "The Pastoral Care," in which the duties of the clergy are laid down with great strictness, and enforced with no less zeal and warmth. The next year came out his "Four Discourses to the Clergy of his Diocese." In 1694, our author preached the funeral sermon of archbishop Tillotson, with whom he had long kept up an intimate acquaintance and friendship, and whose memory he defended in "A Vindication of Abp. Tillotson," 1696. The death of queen Mary, which happened the year following, drew from our author's pen that "Essay on her character," which her uncommon talents merited at the hands of a person who enjoyed so high a degree of her favour and confidence. After the decease of that princess, through whose hands the affairs and promotions of the church had wholly passed, our prelate was

one of the ecclesiastical commission appointed by the king to recommend to all bishoprics, deanries, and other vacant benefices in his majesty's gift.

In 1698 the bishop lost his wife by the small-pox; but the consideration of the tender age of his children, and his own avocations, soon induced him to supply that loss by a marriage with Mrs. Berkley *. This year he was appointed preceptor to his highness the duke of Gloucester, and employed great care in the education of that young prince. In 1699 our author published his "Exposition of the Thirty-nine Articles of the Church of England." This work was censured by the lower house of convocation in 1701, first, as allowing a diversity of opinions, which the Articles were framed to prevent; 2dly, as containing many passages contrary to the true meaning of the Articles, and to other received doctrines of our church; and, 3dly, as containing some things of pernicious consequence to the church, and derogatory from the honour of the reformation: but that house refusing to enter into particulars, unless they might at the same time offer some other matters to the upper house, which the bishops would not admit of, the affair was dropped. The "Exposition" was attacked,

* This lady, the eldest daughter of sir Richard Blake, knight, and of Elizabeth, the daughter of Dr. Bathurst, an eminent physician in London, was born the 8th of November, 1661. At a little more than seventeen years of age she was married to Robert Berkley of Spetchly, in the county of Worcester, esq. grandson of sir Robert Berkley, who was a judge in king Charles the First's time. Mr. Berkley's mother was a papist, but Mr. Berkley himself a protestant; which put Mrs. Berkley upon studying her own religion more fully, and obliged her to a more than ordinary strictness in her whole conduct. In king James's time, when the fears of popery began greatly to increase, she prevailed with her husband to settle at the Hague till the revolution, when they returned to England. In 1693, she lost her husband, Mr. Berkley, who was buried with his ancestors at Spetchly. After his death, she perfected the hospital at Worcester, for the erecting of which he had bequeathed a large sum of money. During her widowhood, she made the first draught of that pious treatise; which she afterwards finished and published, entitled "A method of Devotion: or, Rules for holy and devout living; with prayers on several occasions, and advices and devotions for the holy Sacrament," in octavo. This piece has been so well received, as to run through three editions. After continuing a widow near seven years, she was married to the bishop of Salisbury, who was so sensible of her worth and goodness, that he committed the care of his children entirely to her, and left her absolute mistress of her own fortune. In 1707, she took a journey to Spa for her health, and, after her return, seemed to be much recovered: but the winter following, upon the breaking of the frost in January, she was taken with a pleuritic fever, of which she died in a few days, and was buried at Spetchly, by her former husband. She was a lady, in every respect, of most exemplary life and conversation. See "An Account of her prefixed to her 'Method of Devotion,' Lond. 1713, by Dr. T. Goodwyn, afterwards archbishop of Cashel."

supposed by Dr. William Binckes, in a piece entitled "A prefatory discourse to an examination of a late book, entitled 'An Exposition, &c.'" London, 1702, 4to. An answer to this discourse came out the year following, supposed by Dr. John Hoadly, primate of Ireland. Dr. Jonathan Edwards likewise attacked our author in a piece entitled "The Exposition given by my lord bishop of Sarum of the second Article of our Religion, examined," London, 1702, 4to. In answer to which there appeared "Remarks on the Examinist of the Exposition," &c. London, 1702. At the same time, Mr. Robert Burscough published "A Vindication of the twenty-third Article of Religion, from a late Exposition, ascribed to my lord bishop of Sarum." Mr. Edmund Elys likewise published, in 1704, "Reflections on a late Exposition of the Thirty-nine Articles," &c. 4to. There were two editions of the Exposition, in folio, the same year.—In 1704 the scheme for the augmentation of poor livings, first projected by bishop Burnet, took place, and passed into an act of parliament. In 1706, he published a collection of "Sermons and Pamphlets," 3 vols. 4to; in 1710, an "Exposition of the Church Catechism;" and in 1713, "Sermons on several occasions," with an "Essay towards a new book of Homilies." This learned and eminent prelate died the 17th of March 1714-15, in the seventy-second year of his age, and was interred in the parish-church of St. James Clerkenwell, in London. Since his death, his "History of his own Time," with an account of his life annexed, was published in 2 vols. fol. but the best edition is that of 1753, 4 vols. 8vo, edited by the rev. Dr. Flexman, with the life enlarged, and a very large catalogue of his publications, to which some trifling additions were made in the last edition of the Biographia Britannica.

As it would lead us, after so long an account of the facts of Dr. Burnet's life, into an article perhaps yet longer, were we to enter on the controversy so ably and so frequently repeated respecting the veracity of his "History of his own Time," we shall only notice, that as the strong party zeal which prevailed at the beginning of the last century becomes either less, or of less importance to be revived, bishop Burnet's works seem to rise in public estimation. All that is controversial, indeed, is nearly forgotten; but his History of the Reformation, and of his own Time, and his Lives of Rochester, Bedell, Hale, &c. afford a fair

prospect that his fame will yet be prolonged. The events of his life show that both at home and abroad he stood high in the estimation of his contemporaries, and his errors and prejudices, of whatever kind, would not have excited so many enemies had not his talents given him an unusual degree of consequence both in church and state. On the subject of his public character, however, we shall content ourselves with referring to our authorities, and conclude this article with some particulars of his private habits, which, as well as the above account of his life, stand uncontradicted, and surely entitle him to our respect *.

His time, we are told, was employed in one regular and uniform manner: he was a very early riser, seldom in bed later than five or six o'clock in the morning. Private meditation took up the two first hours, and the last half hour of the day. His first and last appearance to his family was at the morning and evening prayers, which he always read himself, though his chaplains were present. He took the opportunity of the tea-table to instruct his children in religion, and in giving them his own comment upon some portion of scripture. He seldom spent less than six, often eight, hours a day in his study. He kept an open table, in which there was plenty without luxury: his equipage was decent and plain; and all his expences generous, but not profuse. He was a most affectionate husband to his wives; and his love to his children expressed itself, not so much in hoarding up wealth for them, as in giving them the best education. After his sons had perfected themselves in the learned languages, under private tutors, he sent them to the university, and afterwards abroad, to finish their studies at Leyden. In his friendships he was warm, open-hearted, and constant; and though his station and principles raised him many enemies, he always endeavoured, by the kindest good offices, to repay all their injuries, and overcome them by returning good for evil. He was a kind and bountiful master to his servants, and obliging to all in employment under him. His charities were a

* The celebrated antiquary, Mr. Thomas Baker, who cannot be supposed very friendly to Burnet's opinions, says of his History of his own Time, vol. II. "His life, by his son, is the best part of the book; which, if it may be depended on, shews him to have been a great, and no bad man; and I cannot forbear thinking that his enemies have blackened him beyond what he deserved. I have reason to speak well of him, for he treated me with great humanity, as his letters to me will shew."—Letter in the Bodleian library. See more from Mr. Baker to the same purpose, Gent. Mag. LXI. p. 788.

principal article of his expence. He gave an hundred pounds at a time for the augmentation of small livings: he bestowed constant pensions on poor clergymen and their widows, on students for their education at the universities, and on industrious, but unfortunate families: he contributed frequent sums towards the repairs or building of churches and parsonage-houses, to all public collections, to the support of charity-schools (one of which, for fifty children at Salisbury, was wholly maintained by him), and to the putting out apprentices to trades. Nor were his alms confined to one nation, sect, or party; but want, and merit, in the object, were the only measures of his liberality. He looked upon himself, with regard to his episcopal revenue, as a mere trustee for the church, bound to expend the whole in a decent maintenance of his station, and in acts of hospitality and charity; and he had so faithfully balanced this account, that, at his death, no more of the income of his bishopric remained to his family than was barely sufficient to pay his debts. [1]

BURNET (WILLIAM), eldest son of the preceding, was educated privately at first, and, when perfected in the learned languages, was removed to the university of Cambridge, where he was admitted a gentleman commoner of Trinity college. In 1706 he was sent with his two younger brothers abroad, to finish his studies at Leyden; from whence he appears to have made a tour through Germany, Switzerland, and Italy. By his own choice he was bred to the law; but it is uncertain whether he practised at the bar. In 1720 he was one of the unhappy persons who suffered greatly in the infatuation of the South-Sea scheme. He had, however, a place in the revenue, of twelve hundred pounds a year; but, being desirous of retrieving his fortune, he quitted that post, and was appointed governor of New York and the Jerseys. In this station his conduct in general was very acceptable to those colonies, and approved of in England. After the accession of king George the Second, in order to provide for a gentleman who was understood to be in particular esteem with his majesty, Mr. Burnet was removed from the governments of New

[1] Biog. Brit. and Life, by Flexman.—Swift's Works. See Index.—Neal's Puritans. See Index.—Letters from, in Granger's Letters published by Mr. Malcolm.—Laing's Hist. of Scotland, vol. IV. p. 390, 397.—Gent. Mag. vol. LVIII. p. 853, 952; LXI. p. 725, 788.—Whiston's Life. See Index.—Birch's Tillotson.—Nichols's Atterbury. See Index.—Bowyer.—Apthorp's Letters on the prevalence of Christianity.—Dalrymple's Memoirs, p. 34, note, &c. &c.

York and the Jerseys to those of the Massachusets and New Hampshire. This change was highly disagreeable, and he considered it as a great hardship to be obliged to part with posts that were very profitable, for such as would afford him, at best, only a decent support; and to leave an easy administration for one which he foresaw would be extremely troublesome. Of this he complained to his friends, and it had a visible effect upon his spirits. On the 13th of July, 1728, he arrived at Boston, and was received with unusual pomp. Having been instructed from England to insist on a fixed salary's being settled upon him as governor, he adhered to his instructions with such unabated vigour and perseverance, as involved him in the warmest disputes with the general assembly of the province. A large detail of these contests may be seen in Mr. Hutchinson's History of Massachusets' Bay, from which Mr. Burnet's abilities, firmness, and spirit will appear in a striking light. Being deprived of his salary, by refusing to receive it in the mode proposed by the assembly, and having by that means been driven to such straits as obliged him to apply to the assistance of his friends for the support of his family, he thought he might be justified in establishing a fee and perquisite which had never been known in the province before. At New York, all vessels took from the governor a pass, or permission for sailing out of the harbour, which, though it had no foundation in law, was submitted to without complaint. The same disposition did not prevail in the inhabitants of Boston. The fee which Mr. Burnet imposed on the ships, for their passes, being complained of to the king and council as illegal and oppressive, it was immediately disapproved. In all other respects his administration was unexceptionable, but this controversy with the general assembly made a great impression upon his mind. In the latter end of August, 1729, he was seized, at Boston, with a fever, which carried him off on the 7th of September, and the assembly ordered him a very honourable funeral at the public expence. Though he had been steady and inflexible in his adherence to his instructions, he discovered nothing of a grasping avaricious temper. His superior talents, and free and easy manner of communicating his sentiments, rendered him the delight of men of sense and learning; and his right of precedence in all companies, facilitated his natural disposition to take a great lead in conversation. His own

account of his genius was, that it was late before it budded; and that, until he was nearly twenty years of age, his father despaired of his ever making any figure in life. This, perhaps, might proceed from the exact discipline of the bishop's family, not calculated alike for every temper. To long and frequent religious services at home in his youth, Mr. Burnet would sometimes pleasantly attribute his indisposition to a scrupulous attendance on public worship. Mr. Burnet's first lady was a daughter of Dr. George Stanhope, dean of Canterbury, and was a woman equally distinguished for her beauty, wit, good-humour, singing, and various accomplishments. Her sense will appear from the following anecdote: When she was dying, being worn out with a long and painful sickness, as they rubbed her temples with Hungary water, in her last faintings, she begged them not to do it, for "that it would make her hair gray." Mr. William Burnet was the author of a tract entitled "A View of Scripture Prophecy."[1]

BURNET (GILBERT), the bishop's second son, had the same advantages of education with his elder brother, having a distinct tutor both at home and the university. He pursued his studies, likewise, for two years at Leyden. At Oxford he was admitted a commoner of Merton college; but how long he studied there we are not informed, nor what degree he took. Having entered into holy orders, we find him a chaplain in ordinary to his majesty so early as in 1718, when he could not be thirty years of age. He is said to have been a contributor to Hibernicus's Letters, a periodical paper carried on at Dublin in the years 1725, 1726, and 1727: and we believe there is no doubt of his having been one of the writers of another valuable paper, entitled "The Free-thinker," which was afterwards collected into three volumes, 12mo. In the Hoadlian controversy he was an able assistant to the eminent prelate from whom that controversy received its denomination. Three pieces were published by Mr. Burnet on this occasion, the first of which was, "A Letter to the rev. Mr. Trapp, occasioned by his Sermon on the *real* Nature of the Church and Kingdom of Christ;" the second, "An Answer to Mr. Law's Letter to the Lord Bishop of Bangor;" and the third, "A full and free examination of several important points relating to Church-Authority, the Christian Priesthood, the positive

[1] Biog. Brit.

Institutions of the Christian Religion, and Church-Communion, in answer to the notions and principles contained in Mr. Law's second Letter to the lord bishop of Bangor." Dr. Hoadly considered our author as one of his best defenders. In 1719 Mr. Burnet published an abridgment of the third volume of his father's History of the Reformation. If he had not been cut off in early life, there is no doubt but that he would have made a distinguished figure in the literary world; and it is probable that he would have risen to a high rank in the church. The Gilbert Burnet who abridged the Boylean Lectures was another person.[1]

BURNET (THOMAS), the third and youngest son of the bishop, had an education equally advantageous with that of his two elder brothers. When he had acquired a sufficient preparation of grammatical learning, he was sent to the university of Oxford, where he became a commoner of Merton-college. After this, he studied two years at Leyden, from whence he seems to have made a tour through Germany, Switzerland, and Italy. Having chosen the profession of the law, he was entered at the Temple, where he appears to have contracted wildness of disposition, and irregularity of conduct. To this part of his character there are frequent allusions in the satirical publications of the times; and particularly in Dr. Arbuthnot's notes and memorandums of the six days preceding the death of a right reverend prelate. Mr. Thomas Burnet was even suspected of being one of the Mohocks mentioned in the Spectator, whose extravagant and cruel exploits made much noise, and excited no small degree of terror at that period. Swift, in one of his letters to Stella, has the following passage: "Young Davenant was telling us, how he was set upon by the Mohocks, and how they ran his chair through with a sword. It is not safe being in the streets at night. The bishop of Salisbury's son is said to be of the gang. They are all whigs. A great lady sent to me, to speak to her father, and to lord treasurer, to have a care of them, and to be careful likewise of myself; for she heard they had malicious intentions against the ministry and their friends. I know not whether there be any thing in this, though others are of the same opinion." The report concerning Mr. Burnet might be groundless; but it is certain that his time was not wholly

[1] Biog. Brit.

spent in dissipation; for, being warmly devoted to the cause of the whigs, he commenced political writer against the administration of the four last years of queen Anne. No less than seven pamphlets of this kind, though without his name, were written by him, in 1712 and 1713. His first was entitled "A Letter to the People, to be left for them at the Booksellers; with a word or two of the Band-box Plot." This small tract is drawn up in short paragraphs, after the manner of Mr. Asgill; but not in ridicule of that author, who is spoken of in terms of high commendation. Another piece of Mr. Burnet's was: "Our Ancestors as wise as we, or ancient Precedents for modern Facts, in answer to a Letter from a noble Lord;" which was followed by "The History of Ingratitude, or a second Part of ancient Precedents for modern Facts," wherein many instances are related, chiefly from the Greek and Roman histories, of the ungrateful treatment to which the most eminent public characters have been exposed; and the whole is applied to the case of the duke of Marlborough. A subsequent publication, that had likewise a reference to the conduct of the ministry towards the same great general, and which was dedicated to him, was entitled "The true Character of an honest Man, especially with relation to public Affairs." Another of Mr. Burnet's tracts, which was called "Truth, if you can find it; or a Character of the present Ministry and Parliament," was entirely of an ironical nature, and sometimes the irony is well supported. But our author's principal political pamphlet, during the period we are speaking of, was, "A *certain* Information of a *certain* Discourse, that happened at a *certain* Gentleman's House, in a *certain* County: written by a *certain* Person then present; to a *certain* Friend now at London; from whence you may collect the great *Certainty* of the Account." This is a dialogue in defence of the principles and conduct of the whigs; and it gave such offence to queen Anne's Tory ministry, that on account of it, Mr. Burnet was taken into custody in January 1712-13. He wrote, also, "Some new Proofs by which it appears that the Pretender is truly James the Third;" in which, from the information, we suppose, of his father, he gives the same account, in substance, of the Pretender's birth, that was afterwards published in the bishop's History of his own Time. What Mr. Burnet endeavours to make out is, that three supposititious children

were introduced; and consequently, that the "Pretender was James the Third;" or, to put it more plainly, "the third pretended James." Whilst our young author, notwithstanding his literary application and engagements, still continued his wild courses, it is related, that his father one day seeing him uncommonly grave, asked what he was meditating. "A greater work," replied the son, "than your lordship's History of the Reformation." "What is that, Tom?" "My own reformation, my lord." "I shall be heartily glad to see it," said the bishop, "but almost despair of it." This, however, was happily accomplished, though, perhaps, not during the life of the good prelate, and Mr. Burnet became not only one of the best lawyers of his time, but a very respectable character. After the accession of king George the First, he wrote a letter to the earl of Halifax, on "the Necessity of impeaching the late Ministry," in which he urges the point with great zeal and warmth, and shews the utmost dislike of treating with any degree of lenity, a set of men whose conduct, in his opinion, deserved the severest punishment. He insists upon it, that the makers of the treaty of Utrecht ought to answer for their treasons with their heads. The letter to the earl of Halifax, which appeared with Mr. Burnet's name, was followed by an anonymous treatise, entitled "A second Tale of a Tub; or the History of Robert Powel the Puppet-Showman." This work, which is a satire on the earl of Oxford and his ministry, and is far from being destitute of wit and humour, hath never had the good fortune (nor, indeed, did it deserve it,) of being read and admired like the original "Tale of a Tub." The author himself, in the latter part of his life, wished it to be forgotten; for we are well informed that he sought much for it, and purchased such copies as he could meet with, at a considerable price. Soon after his father's death, he published "A Character of the right reverend father in God, Gilbert lord bishop of Sarum; with a true copy of his last Will and Testament." In ridicule of this publication, was printed in Hudibrastic verse, and with a very small portion of merit, "A *certain* dutiful Son's Lamentation for the Death of a *certain* right reverend; with the *certain* Particulars of *certain* Sums and Goods that are bequeathed him, which he will most *certainly* part with in a *certain* time." In 1715, Mr. Burnet, in conjunction with Mr. Ducket, wrote a travestie of the first book

of the Iliad, under the title of "Homerides;" which exposed him to the lash of Mr. Pope, and occasioned that great poet to give him a place, though not with remarkable severity, in the Dunciad. He was likewise concerned in a weekly paper, called "The Grumbler." He was, however, soon taken from these literary occupations, by being appointed his majesty's consul at Lisbon, where he continued several years. Whilst he was in this situation, he had a dispute with lord Tyrawley, the ambassador, in which the merchants sided with Mr. Burnet. During the continuance of the dispute, the consul took an odd method of affronting his antagonist. Employing the same taylor, and having learned what dress his lordship intended to wear on a birthday, Mr. Burnet provided the same dress as liveries for his servants, and appeared himself in a plain suit. It is said, that in consequence of this quarrel (though how truly, may, perhaps, be doubted), the ambassador and consul were both recalled. Upon Mr. Burnet's return to his country, he resumed the profession of the law. In 1723, he published, with a few explanatory notes, the first volume of his father's "History of his own Time;" and, in 1732, wrote some remarks in defence of that history, in answer to lord Lansdowne's letter to the author of the "Reflections historical and political." When Mr. Burnet gave to the public, in 1734, the second volume of the bishop's history, he added to it the life of that eminent prelate. In Easter term 1736, he was called to the degree of serjeant at law; and, in May 1740, was appointed king's serjeant, in the room of serjeant Eyre, deceased. When, in 1741, judge Fortescue was raised to the mastership of the rolls, Mr. Burnet, in the month of October in that year, succeeded him as one of the justices of the court of common-pleas. On the 23d of November, 1745, when the lord chancellor, the judges, and the associated gentlemen of the law, waited on the king, with their address on occasion of the rebellion, his majesty conferred upon him the honour of knighthood. He was also a member of the royal society. Sir Thomas Burnet continued in the court of common-pleas, with great reputation, to his death, which happened on the 5th of January, 1753. He died of the gout in his stomach, and left behind him the character of an able and upright judge, a sincere friend, a sensible and agreeable companion, and a munificent bene-

factor to the poor. Dr. Ferdinando Warner, in his dedication of sir Thomas More's Life to the then lord keeper Henley, having mentioned that Mr. justice Burnet recommended to him the translation of the Utopia, adds: "of whom I take this opportunity to say with pleasure, and which your lordship, I am sure, will allow me to say with truth, that for his knowledge of the world, and his able judgment of things, he was equalled by few, and excelled by none of his contemporaries." The following clause in our learned judge's will was the subject of conversation after his decease, and was inserted in the monthly collections, as being somewhat extraordinary. "I think it proper in this solemn act to declare, that as I have lived, so I trust I shall die, in the true faith of Christ as taught in the Scriptures; but not as taught or practised in any one visible church that I know of; though I think the church of England is as little stuffed with the inventions of men as any of them; and the church of Rome is so full of them, as to have destroyed all that is lovely in the Christian religion." This clause gave occasion to the publication of a serious and sensible pamphlet, entitled: "The true Church of Christ, which, and where to be found, according to the Opinion of the late judge Burnet; with an Introduction concerning divine worship, and a caution to gospel preachers; in which are contained, the Reasons for that Declaration in his last Will and Testament." A judgment may be formed of his abilities in his profession, from his argument in the case of Ryal and Rowls. In 1777 were published in 4to, "Verses written on several occasions, between the years 1712 and 1721." These were the poetical productions of Mr. Burnet in his youth, of whom it is said by the editor, that he was connected in friendship and intimacy with those wits, which will for ever signalise the beginning of the present century; and that himself shone with no inconsiderable lustre amidst the constellation of geniuses which then so illustriously adorned the British hemisphere.

It is related of him, that he would himself have published his verses, if he had not thought that some of them were too light and sportive for the gravity of the judicial character, and would derogate, in a certain degree, from the dignity of the tribunal to which he had ascended. With regard to the poems themselves, which are for the most part very short, and chiefly upon amorous subjects, and

among which are several songs, and translations from the Odes of Horace, their characteristic excellence is an easy negligence and elegant simplicity. They are such productions as might be expected from a young man of lively parts and classical taste; but who, at the same time, was not endued with any extraordinary vigour of poetical imagination.[1]

BURNETT (JAMES), lord Monboddo, a learned writer of the eighteenth century, was descended from the ancient family of the Burnetts of Leys, in Kincardineshire, and was born at the family seat of Monboddo, in October or November, 1714. He was first educated at the parish school of Laurencekirk, whence he went to King's college, Aberdeen, and after the usual courses there, studied civil law at Groningen. On his return in 1738, he was admitted to the Scotch bar, where he acquired considerable practice. During the rebellion in 1745, when the administration of justice was interrupted, he went to London, where he became acquainted with some of the literati of the time, particularly Mallet, Thomson, and Armstrong. These visits he often repeated, and enlarged his acquaintance and correspondence with the succeeding generations of learned men, most of whom he survived. During his practice at the Scotch bar, he was particularly distinguished for the part he took in the celebrated Douglas cause, and was eminently instrumental in assisting the family of Douglas, in the prosecution of a suit which was finally determined in their favour. On the death of his relation lord Milton, in 1767, he was promoted to the bench by the title of lord Monboddo, which political intrigue delayed for some time.

During his periods of leisure, the course of his studies led him to attempt the composition of a work, which should afford, to the confusion and astonishment of the moderns, a complete vindication of the wisdom and eloquence of his admired ancients. The volumes of his "Origin and Progress of Language," were published about the year 1773, and were very variously treated by the critics. Those who were partial to modern literature, on account of their ignorance of that of antiquity, or who, though not unacquainted with the more popular of the

[1] Biog. Brit.—Nichols's Life of Bowyer.

ancient authors, were, however, strangers to the deeper mysteries of Greek erudition, condemned lord Monboddo's work with bitter and contemptuous censure. Nothing, it was said, but the strange absurdity of his opinions, could have hindered his book from falling dead-born from the press. In the late Mr. Harris, however, (the philosopher of Malmesbury), he found an admirer and literary friend, who was himself deeply versant in Grecian learning and philosophy, and was exceedingly delighted to meet with one that had cultivated those studies with equal ardour, and worshipped the excellence of the ancient Greeks, as far above all other excellence. Lord Monboddo's private life was spent in the practice of all the social virtues, and in the enjoyment of much domestic felicity; the latter, indeed, was for a time interrupted by the death of a wife and son whom he tenderly loved; but he endured the loss with a firmness fitted to do honour either to philosophy or religion.

In addition to his office as a judge in the supreme civil court, in Scotland, an offer was made to him of a seat in the court of justiciary, the supreme criminal court. But though the emoluments of this place would have made a convenient addition to his income, he refused to accept it, lest its business should too much detach him from the pursuit of his favourite studies. His patrimonial estate was small, not affording a revenue of more than 300*l.* a year. Yet he would not raise the rents, would never dismiss a poor old tenant, for the sake of any augmentation of emolument offered by a richer stranger; and, indeed, shewed no particular solicitude to accomplish any improvement upon his lands, save that of having the number of persons who should reside upon them as tenants, and be there sustained by their produce, to be, if possible, superior to the population of any equal portion of the lands of his neighbours.

The vacations of the court of session afforded him leisure to retire every year, in spring and in autumn, to the country; and he used then to dress in a style of simplicity, as if he had been only a plain farmer, and to live among the people upon his estate, with all the kind familiarity and attention of an aged father among his grown-up children. It was there he had the pleasure of receiving Dr. Samuel Johnson, when upon his well-known tour through the islands of Scotland. Johnson admired nothing in litera-

ture so much as the display of a keen discrimination of human character, a just apprehension of the principles of moral action, and that vigorous common-sense, which is the most happily applicable to the ordinary conduct of life. Monboddo delighted in the refinements, the subtleties, the abstractions, and what may be called the affectations of literature; and in comparison with these, despised the grossness of modern taste and of common affairs. Johnson thought learning and science to be little valuable, except so far as they could be made subservient to the purposes of living usefully and happily with the world on its own terms. Monboddo's favourite science taught him to look down with contempt upon all sublunary, and especially upon all modern things; and to fit life to literature and philosophy, not literature and philosophy to life.

As the work on the "Origin and Progress of Language" was intended chiefly to vindicate the honours of Grecian literature, he was induced to undertake another for the purpose of defending the cause of Grecian philosophy. The philosophy of ideas, first interestingly taught by Plato, had been recently pursued by Berkeley and Hume, into consequences of unavoidable scepticism and absurdity; the dialectics and metaphysical arrangements of Aristotle had been exploded by the general reception of the inductive logic of Bacon. To confound the scientific pride of the puny moderns, and to prove that Aristotle and Plato were despised and neglected only because they were not understood, Monboddo wrote his "Ancient Metaphysics," which extended to six 4to volumes, published at various periods from 1778. This work evinces, like the other, his extravagant fondness for Grecian learning and philosophy, and his scorn for all that was modern. It proves, that, though versed in the science of Aristotle and Plato, he knew not, for want of a sufficient acquaintance with modern literature, how to explain that science to his contemporaries.

Amidst this progress of his literary and philosophical studies, lord Monboddo neglected not his duties as a judge. Whether officiating singly, in the character of lord ordinary or reporting judge; assisting his brother judges in full court; or attending to those parts of his judicial duty which were to be discharged by private study, he was still solemnly and indefatigably diligent in these engagements, in preference to all others. As a lawyer, his arguments,

opinions, and decisions, were sound, learned, marked with acute discrimination, and free from fantastic peculiarity. He was no favourer of the rich in preference to the poor; nor yet of the poor, at the expence of injustice to the rich. All his whimsies and partialities as a scholar disappeared, when he came to determine concerning the rights of his fellow subjects.

He died of a paralytic stroke, at his house in Edinburgh, May 26, 1799.

His character is thus given by one of his successors on the bench, lord Woodhouselee. Lord Monboddo "was a man of great worth, honour, and moral rectitude, but of much singularity of opinions and character, which appeared both in the doctrines contained in his writings, in the strain of his conversation, and in the habits of his life. His notions of the origin of language, arts, and sciences, are much akin to those of the Epicureans, of which Lucretius has given an ample detail in his fifth book 'De rerum Natura,' and which Horace has abridged in the third of his satires:

'Cum prorepserunt primis animalia terris,' &c.

The confirmation of his theory of language, his lordship finds in the condition of savage nations, in those few examples of human creatures discovered in an insulated state, in deserts, and in the rude and defective nature of some languages, and the highly artificial and philosophical structure of others, as the Greek, the Sanscreet, &c. Lord Monboddo carried his admiration of the ancients to such a pitch, as to maintain their superiority over the moderns, not only in philosophical attainments, recondite science, the arts of painting, sculpture, architecture, music, poetry, oratory, and all the various species of literary composition; but even in bodily strength, stature, and longevity; esteeming the present race of mortals a degenerate breed, both with respect to mental and corporeal endowments. Yet, with all these eccentricities of opinion, his writings display great erudition, an uncommon acquaintance with Greek philosophy and literature, and a just and excellent spirit of criticism, both on the authors of antiquity, and on the English classical writers of the last and preceding ages.

"His temper was affectionate, friendly, and social. He was fond of convivial intercourse; and it was his daily custom to unbend himself, after his professional labours,

amidst a select party of literary friends, whom he invited to an early supper. The entertainment itself partook of the *costume* of the ancients; it had all the variety and abundance of a principal meal; and the master of the feast crowned his wine, like Anacreon, with a garland of roses. His conversation, too, had a race and flavour peculiarly its own; it was nervous, sententious, and tinctured with genuine wit. His apothegms were singularly terse and forcible; and the grave manner in which he often conveyed the keenest irony, and the eloquence with which he supported his paradoxical theories, afforded the highest amusement of those truly attic banquets, which will be long remembered by all who had the pleasure of partaking in them."[1]

BURNET (THOMAS), D. D. rector of West Kington, Wiltshire, and prebendary of Sarum, was educated in New-college, Oxford, where he became M. A. and on the 8th of July, 1720, he accumulated the degrees of B. D. and D. D. for which he went out grand compounder. His four principal works are, an "Answer to Tindal's Christianity as old as the Creation," a "Treatise on Scripture Politics," a course of Sermons preached at Mr. Boyle's Lecture," and an "Essay on the Trinity," in which last performance he endeavours, with great ingenuity and plausibility, to unite the rationality claimed by the Unitarians, with the orthodox language of those who admit the Athanasian doctrine of the Trinity. This curious tract is now so little known, as not to have been noticed in any of the late Trinitarian controversies, excepting in a pamphlet entitled "Orthodoxy and Charity united." Dr. Burnet died in May 1750.[2]

BURNET (Dr. THOMAS), a most ingenious and learned writer, was born at Croft, in Yorkshire, about the year 1635. His first education was at the free-school of North-Alverton, in that county, from whence he was removed in June 1651, to Clare-hall in Cambridge, where he had Dr. Tillotson for his tutor. Dr. Cudworth was at that time master of Clare-hall, but removed from it to the mastership of Christ's college, in 1654; and thither our author followed him. Under his patronage he was chosen fellow in 1657, commenced M. A. in 1658, and became senior

[1] Gent. and Europ. Magazines.—Brewster's Cyclopædia.—Tytler's Life of Lord Kames. [2] Biog. Brit.

proctor of the university in 1661; but it is uncertain how long afterwards he continued his residence there. He was afterwards governor to the young earl of Wiltshire, son of the marquis of Winchester, with whom he travelled abroad; and gave such satisfaction, that, soon after his return to England, he was invited and prevailed on by the first duke of Ormond, to travel in the same capacity with the young earl of Ossory, his grace's grandson and heir-apparent. These honourable connections introduced him into what may properly be called the world: in which he afterwards confirmed the reputation he already had for talents and learning, by the publication of his "Telluris theoria sacra, orbis nostri originem & mutationes generales, quas olim subiit et subiturus est, complectens." This Sacred Theory of the Earth was originally published in Latin, in 2 vols. 4to, the two first books concerning the deluge, and paradise, 1681; the two last, concerning the burning of the world, and the new heavens and new earth, in 1689. The uncommon approbation this work met with, and the particular encouragement of Charles II. who relished its beauties, induced the author to translate it into English. Of this translation he published the two first books in 1684, folio, with an elegant dedication to the king; and the two last in 1689, with a no less elegant dedication to queen Mary. "The English edition," he tells us, "is the same in substance with the Latin, though, he confesses, not so properly a translation, as a new composition upon the same ground, there being several additional chapters in it, and several new moulded."

On May 19, 1685, he was made master of the Charter-house, by the interest of the duke of Ormond; and soon after commenced LL. D. At what time he entered into orders is not exactly known; but it is plain that he was a clergyman at his election to this mastership, from the objection then made against him by some of the bishops who were governors, namely, "that he generally appeared in a lay-habit," which was over-ruled by his patron the duke of Ormond, by asserting in his favour, that he had no living or other ecclesiastical preferment; and that his life and conversation were in all respects suitable to the clerical character. In the latter end of 1686, Dr. Burnet's integrity, prudence, and resolution, were fully tried in his new station, upon the following occasion: one Andrew Popham, a Roman Catholic, came to the Charter-house,

with a letter from king James to the governors, requiring them to choose and admit him the said Andrew Popham a pensioner thereof, "without tendering any oath or oaths unto him, or requiring of him any subscription, recognition, or other act or acts, in conformity to the doctrine and discipline of the church of England as the same is now established; and notwithstanding any statute, order, or constitution, of or in the said hospital; with which, says his majesty, we are graciously disposed to dispense in his behalf." On the meeting of the governors, the king's letter was read, and the lord chancellor Jefferies moved, that without any debate they should proceed to vote whether Andrew Popham should be admitted a pensioner of the hospital, according to the king's letter. The master, Dr. Burnet, as the junior, was to vote first, but he told the governors, that he thought it was his duty to acquaint their lordships with the state and constitution of that hospital; and, though this was opposed by some, yet, after a little debate, he proceeded to observe, that to admit a pensioner into the hospital without his taking the oaths of allegiance and supremacy, was not only contrary to the constitution of the hospital, but to an express act of parliament for the better establishment thereof. One of the governors asked what this was to the purpose? The duke of Ormond replied, that he thought it much to the purpose; for an act of parliament was not so slight a thing as not to deserve a consideration. After some other discourse, the question was put, whether Popham should be admitted? and passed in the negative. A second letter from the king was afterwards sent; to which the governors, in a letter addressed to his majesty, humbly replied, and gave their reasons why they could not admit Andrew Popham as a pensioner of the hospital. This not satisfying king James, he ordered chancellor Jefferies to find out a way how he might compel their submission, and the master was particularly threatened to be summoned before the ecclesiastical commissioners. But his subsequent quarrels with the universities, and the commotions which followed, prevented any farther proceeding on the part of the king. This was the first stand made against the dispensing power of that reign, by any society in England, and was of great importance to the public. A relation of the Charter-house proceedings upon this occasion was published by Dr. Burnet in 1689.

After the revolution, he was introduced to court by his tutor and friend, archbishop Tillotson, and was made chaplain to the king, and soon after, clerk of the closet. He was now considered as in the high road to great preferment, and had certainly a fine prospect before him; when he ruined all by some unadvised strokes of his pen. In 1692 he published "Archæologiæ philosophicæ; sive doctrina antiqua de rerum originibus," 4to, with a dedication to king William, whose character he draws with great strength of genius and art, and in that beautiful style which was peculiar to himself. But neither the high rank and authority of his patron, nor the elegance and learning displayed throughout the work, could protect the author from the clamours raised against him for allegorizing in a very indelicate manner the scripture account of the fall of Adam and Eve. In consequence of which, as appears from a Latin letter written by himself to Walters, a bookseller at Amsterdam, dated Sept. 14, 1694, he desires to have the most offensive parts omitted in the future editions of that work. He had expressed himself to the same purpose, some time before the date of this letter, in a Latin epistle, "Ad virum clarissimum circa nuper editum de Archæologiis Philosophicis libellum;" where he says, that he cheerfully wished that any passages which have given offence to the pious and wise, and particularly the dialogue between Eve and the Serpent, may be expunged. The person to whom this letter is addressed, and also a second afterwards upon the same subject, was generally understood to be archbishop Tillotson. Both the letters are subjoined to the second edition of "Archæologiæ philosophicæ," printed in 1728, in 8vo, and in both he acknowledges sacred scripture, whether literally or mystically understood, to be given us from heaven, as the rule of our faith, the guide of our life, and the refuge of our salvation; and professes to pay to it all possible respect, honour, and veneration.

But all this proved insufficient; and the storm raised against him was rather increased than abated, by the encomium which Mr. Charles Blount, the deistical author of the "Oracles of Reason," thought proper to bestow upon his work. Blount, in a letter to his friend Gildon, tells him, that "according to his promise, he has sent him a translation of the seventh and eighth chapters, and also the appendix, of the great and learned Dr. Burnet's "Archæologiæ

philosophicæ," &c. a piece which he thinks one of the most ingenious he ever read, and full of the most acute as well as learned observations. The seventh and eighth chapters, here translated for Mr. Gildon's use, were, unfortunately, the most objectionable in the whole work; and being immediately adopted by an infidel writer, gave such support to the complaints of the clergy, that it was judged expedient, in that critical season, to remove him from his place of clerk of the closet. He withdrew accordingly from court; and, if Mr. Oldmixon can be credited, actually missed the see of Canterbury, upon the death of Tillotson, on account of this very work, which occasioned him to be then represented by some bishops as a sceptical writer. He then retired to his studies in the Charter-house, without seeking, or perhaps desiring, any farther preferment; for he does not appear to have been a man of ambition; and there he lived, in a single state, to a good old age, dying Sept. 27, 1715.

In 1727, two other learned and elegant Latin works of our author were published in 8vo; one, "De fide et officiis Christianorum," the other, "De statu mortuorum et resurgentium." Burnet had himself caused to be struck off at the press a few copies of each of these works, for the use of himself and some private friends; but did not intend them for the public, there being some points discussed in them against the scripture account of future punishment, which he thought not so proper to be communicated openly. Yet, surreptitious copies from proof-sheets getting into the world, and the works being mangled and full of faults, Mr. Wilkinson, of Lincoln's-inn, Burnet's particular friend, and who was in possession of all his papers, thought it proper to publish a copy of them corrected by the doctor himself; as he did in 1727. To the second edition, in 1733, of "De statu mortuorum et resurgentium," is added an appendix, "De futura Judæorum restauratione:" it appearing to the editor from Burnet's papers, that it was designed to be placed there. He is said also to have been the author of three small pieces without his name, under the title of "Remarks upon an Essay concerning human understanding;" the two first published in 1697, the last in 1699; which "Remarks" were answered by Mrs. Catherine Trotter, afterwards Mrs. Cockburn, then but twenty-three years of age, in her Defence of Mr. Locke's Essay, printed in May, 1702.

These pieces, however, were not among the acknowledged works of Dr. Burnet.

Of the Sacred Theory of the Earth, which is the principal of all his productions, the substance is this: between the beginning and end of the world, he supposes several intermediate periods, in which he conceives that nature undergoes various changes. Those which respect this terraqueous globe, he believes to have been recorded in the sacred Scriptures. From these compared with profane history, he attempts to prove, that the primæval earth as it rose out of chaos, was of a different form and structure from the present, and was such, that from its dissolution would naturally arise an universal deluge. Such a change in the state of the globe, he infers from the general aspect of its surface in the present day; and he argues, that since it is the nature of fluids to form a smooth surface, the earth, which was at first a chaotic mass in a fluid state, as it gradually became solid by the exhalation of the lighter particles of air and water, would still retain its regular superficies, so that the new earth would resemble an egg. The earth, in this paradisaical state, he supposes to be capable of sending forth its vegetable productions without rain, and to enjoy a perpetual serene and cloudless atmosphere. In process of time, he conceived that the surface of the earth, by the continual action of the rays of the sun, would become so parched, as to occasion vast fissures, through which the waters of the great abyss, contained within the bowels of the earth, would be sent forth by means of elastic vapours, expanded by heat, and acting with irresistible force upon their surface; whence a universal deluge would ensue, and in the violent concussion, lofty mountains, craggy rocks, and other varieties in the external form of the earth, would appear. Our theorist also conjectures, that the earth, in its original state, owed its universal spring to the coincidence of the plane of the ecliptic with that of the equator; and supposes that, at the deluge, the pole of the ecliptic changed its position, and became oblique to the plane of the equator. From similar causes he conceives that the final conflagration will be produced. This theory is well imagined, supported with much erudition, and described with great elegance of diction; but it can only be considered as an ingenious fiction, which rests upon no other foundation than mere conjecture.

Yet it would be endless to transcribe all the encomiums passed on it. Mr. Addison, in 1699, wrote a Latin ode in its praise, which has been prefixed to many editions of it. An able writer, Dr. Warton, in his "Essay on Pope," has not scrupled, from this single work, to rank Dr. Burnet with the very few, in whom the three great faculties of the understanding, viz. judgment, imagination, and memory, have been found united. According to him, there have existed but few transcendant geniuses, who have been singularly blessed with this rare assemblage of different talents; and Burnet, in his Theory, he thinks has displayed an imagination very nearly equal to that of Milton.

But, notwithstanding these encomiums on Burnet, it cannot be affirmed that his Theory is built upon principles of mathematics and sound philosophy; on the contrary, men of science were displeased at him for presuming to erect a theory, which he would have received as true, without proceeding on that foundation. Flamstead is reported to have told him, somewhat peevishly, that "there went more to the making of a world, than a fine-turned period," and that "he was able to overthrow the Theory in one sheet of paper." Others attacked it in form. Mr. Erasmus Warren, rector of Worlington, in Suffolk, published two pieces against it soon after its appearance in English, and Dr. Burnet answered them; which pieces, with their answers, have been printed at the end of the later editions of the Theory. Mr. John Keill, Savilian professor of geometry in Oxford, published also an Examination of it in 1698, to which Dr. Burnet replied; and then Mr. Keill defended himself. Burnet's reply to Keill is subjoined to the later editions of his Theory; and Keill's Examination and Defence, together with his "Remarks and Defence upon Whiston's Theory," were reprinted together in 1734, 8vo. It is universally allowed that Keill has solidly confuted the Theory; and it is to be lamented that he did it in the rough way of controversy; yet there are many passages in his confutation, which shew, that he at the same time entertained the highest opinion of the author. "I acknowledge him (says he) to be an ingenious writer; and if he had taken a right method, and had made a considerable progress in those sciences that are introductory to the study of nature, I doubt not but he would have made a very acute philosopher. It was his unhappiness to begin at first with the Cartesian philosophy; and not having a sufficient stock of

geometrical and mechanical principles to examine it rightly, he too easily believed it, and thought that there was but little skill required in those sciences to become a philosopher; and therefore, in imitation of Mons. Des Cartes, he would undertake to shew how the world was made; a task too great, even for a mathematician."

Many, perhaps, may wonder that a book fundamentally wrong, should run through so many editions, and be so much read; but the reason is plain. No man reads Homer's Iliad for history, any more than he reads Milton's Paradise Lost for divinity; though it is possible there may be true history in the one, as it is certain there is some true divinity in the other. Such works are read, purely to entertain and amuse the fancy; and it is not the story that is sought after, but the greatness of imagery, and nobleness of sentiments, with which they abound. Why may not Burnet's Theory of the Earth be read with the same view? It is not true in philosophy; but it is full of vast and sublime conceptions, presents to the imagination new and astonishing scenes, and will therefore always furnish a high entertainment to the reader, who is capable of being pleased as well as instructed. This even Keill himself allows: "For, as I believe (says he) never any book was fuller of errors and mistakes in philosophy, so none ever abounded with more beautiful scenes and surprising images of nature. But I write only to those who might perhaps expect to find a true philosophy in it; they who read it as an ingenious romance, will still be pleased with their entertainment."[1]

BURNET (Dr. THOMAS), a physician of Scotland, of whose birth, life, and death, we find nothing recorded, except what the title-pages of his books set forth; namely, that he was M. D. "medicus regius, et collegii regii medicorum Edinburgensis socius." His name deserves to be preserved, however, for the sake of two useful works which he has left. One is, "Thesaurus medicinæ practicæ," Lond. 1673, 4to; a collection from the best practical writers, the last edition of which, greatly enlarged by himself, was published at Geneva, 1698, 4to. Haller enumerates twelve editions of it. The other, "Hippocrates

[1] Originally written for this Dictionary, by Dr. Ralph Heathcote. See also Biog. Brit.—Brucker's Hist. of Philosophy.—Ward's Gresham Professors.—Nichols's Bowyer.

contractus, in quo Hippocratis omnia in brevem epitomen reducta debentur," Edinb. 1685, 8vo. A neat edition of this was printed at London, 1743, 12mo.[1]

BURNS (ROBERT), an eminent modern poet of Scotland, was born on the 29th day of January, 1759, in a small house about two miles from the town of Ayr, in Scotland. His father, William, after various attempts to gain a livelihood, took a lease of seven acres of land, with a view of commencing nurseryman and public gardener; and having built a house upon it with his own hands, he married, December 1757, Agnes Brown. The first fruit of his marriage was Robert, who in his sixth year was sent to a school at Alloway Miln, about a mile distant from his father's house, where he made considerable proficiency in reading and writing, and where he discovered an inclination for books not very common at so early an age. With these, however, he appears at that time to have been rather scantily supplied; but what he could obtain he read with avidity and improvement. About the age of thirteen or fourteen, he was sent to the parish school of Dalrymple, where he increased his acquaintance with English grammar, and gained some knowledge of the French language. Latin was also recommended to him; but he was not induced to make any great progress in it. In the intervals from these studies, he was employed on his father's farm, which, in spite of much industry, became so unproductive as to involve the family in great distress. This early portion of affliction is said to have been, in a great measure, the cause of that depression of spirits of which our poet often complained, and during which his sufferings appear to have been very acute. His father having taken another farm, the speculation was yet more fatal, and involved his affairs in complete ruin. He died Feb. 13, 1784.

It was between the fifteenth and sixteenth year of his age, that Robert, as he himself informs us, first "committed the sin of rhyme." Having formed a boyish affection for a female who was his companion in the toils of the field, he composed a song, which is inserted in his works; but which, however extraordinary from one at his age, and in his circumstances, is far inferior to any of his subsequent performances. He was at this time "an ungainly, awkward boy," unacquainted with the world, but who

[1] Haller Bibl. Med.—and Manget.

occasionally had picked up some notions of history, literature, and criticism, from the few books within his reach. These, he informs us, were Salmon's and Guthrie's Geographical Grammars, the Spectator, Pope's Works, some plays of Shakspeare, Tull and Dickson on Agriculture, the Pantheon, Locke's Essay on the Human Understanding, Stackhouse's History of the Bible, Justice's British Gardener's Directory, Boyle's Lectures, Allan Ramsay's Works, Taylor's Scripture Doctrine of Original Sin, a Select Collection of English Songs, and Hervey's Meditations. Of this motley assemblage, it may readily be supposed, that some would be studied, and some read superficially. There is reason to think, however, that he perused the works of the poets with such attention, as, assisted by his naturally vigorous capacity, soon directed his taste, and enabled him to discriminate tenderness and sublimity from affectation and bombast.

It appears afterwards, that during the space of seven years in which the family lived at Tarbolton, where his father's last farm was situated, that is, from the seventeenth to the twenty-fourth year of Robert's age, he made no considerable literary improvement, involved, as he was, in the common difficulties of his family: but still the innate peculiarities of his character displayed themselves, always to the astonishment, and sometimes to the terror of his neighbours. He was distinguished by a vigorous understanding, and an untameable spirit. His resentments were quick, and, although not durable, expressed with a volubility of indignation which could not but silence and overwhelm his humble and illiterate associates; while the occasional effusions of his muse on temporary subjects, which were handed about in manuscript, raised him to a local superiority that seemed the earnest of a more extended fame. His first motive to compose verses, as has been already noticed, was his early and warm attachment to the fair sex. His favourites were in the humblest walks of life; but, during his passion, he elevated them to Lauras and Saccharissas. His attachments, however, at this time, were of the purer kind, and his constant theme the happiness of the married state; to obtain a suitable provision for which, he engaged in partnership with a flax-dresser, hoping, probably, to attain by degrees the rank of a manufacturer. But this speculation was attended

with very little success, and was finally ended by an accidental fire.

This calamity, the distresses of his family, and a disappointment in a love affair, threw him for some time into a state of melancholy, which he seems to have considered as constitutional; but from which he was roused by an accidental acquaintance with some jovial companions, who gave a more gay turn to his sentiments. On his father's death, he took a farm in conjunction with his brother, with the honourable view of providing for their large and orphan family. On this farm our poet entered, with a resolution to be wise: he read books on agriculture, calculated crops, and attended markets. But here, too, he was doomed to be unfortunate, although, in his brother Gilbert, he had a coadjutor of excellent sense, a man of uncommon powers both of thought and expression. During his residence on this farm with his brother, he formed a connexion with a young woman, the consequences of which could not be long concealed. In this dilemma, the imprudent couple agreed to make a legal acknowledgment of an irregular and private marriage, and projected that she should remain with her father, while he, having lost all hopes of success at home, was to go to Jamaica "to push his fortune." This proceeding, however romantic it may appear, would have rescued the lady's character, consonant to the laws of Scotland, which allow of greater latitude in the terms and period of the marriage-contract than those of England; but it did not satisfy her father, who insisted on having all the written documents respecting the marriage cancelled, and by this unfeeling measure he intended that it should be rendered void. The daughter consented, probably under the awe of parental authority; and our poet, though with much anguish and reluctance, was also obliged to submit. Divorced now from all he held dear in the world, he had no resource but in his projected voyage to Jamaica, which was prevented by a circumstance which eventually laid the foundation of his future fame. For once, his poverty stood his friend: he was destitute of every necessary for the voyage, and was therefore advised to raise a sum of money by publishing his poems in the way of subscription. They were accordingly printed at Kilmarnock, in 1786, in a small volume, which was encouraged by subscriptions for about 350 copies. It is hardly possible, say

his countrymen who were on the spot at this time, to express with what eager admiration and delight these poems were every where received. Old and young, high and low, grave and gay, learned and ignorant, all were alike delighted, agitated, transported. Such transports would naturally find their way into the bosom of the author, especially when he found that, instead of the necessity of flying from his native land, he was now encouraged to go to Edinburgh and superintend the publication of a second edition.

This was the most momentous period of his life, in which he was to emerge from obscurity and poverty to distinction and wealth. In the metropolis he was soon introduced into the company and received the homage of men of literature, rank, and taste; and his appearance and behaviour at this time, as they exceeded all expectation, heightened and kept up the curiosity which his works had excited. He became the object of universal admiration and fondness, and was feasted, caressed, and flattered, as if it had been impossible to reward his merit too highly, or to grace his triumphal entry by too many solemnities. But what contributed principally to extend his fame into the sister kingdom, was his fortunate introduction to Mr. Mackenzie, who, in the 97th paper of the Lounger, then published periodically at Edinburgh, recommended his poems by judicious specimens, and such generous and elegant criticism, as placed the poet at once in the rank he was destined to hold. From this time, whether present or absent, Burns and his genius were the objects which engrossed all attention and all conversation.

It cannot be surprising if so much adulation, in this new scene of life, produced effects on Burns which were the source of much of the unhappiness of his future life: for, while he was admitted into the company of men of taste, delicacy, and virtue, he was also seduced, by pressing invitations, into the society of those whose habits, without being very gross, are yet too social and inconsiderate; and the festive indulgences of these his companions and professed admirers were temptations which often became irresistible. Among his superiors in rank and merit, his behaviour was in general decorous and unassuming; but among his more equal or inferior associates, he was permitted to dictate the mirth of the evening, and repaid the attention and submission of his hearers by sallies of wit,

which, from one of his birth and education, in addition to their sterling value, had all the fascination of wonder. His introduction, about the same time, into certain convivial clubs of higher rank was, to say the least, an injudicious mark of respect to one who, whatever his talents, was destined, unless very uncommon aad liberal patronage should interpose, to return to the plough, and to the simple and frugal enjoyments of a peasant's life.

During his residence at Edinburgh, his finances were considerably improved by the new edition of his poems; and this enabled him not only to partake of the pleasures of that city, but to visit several other parts of his native country. He left Edinburgh May 6, 1787, and in the course of his journey was hospitably received at the houses of many gentlemen of worth and learning, who introduced him to their friends and neighbours, and repeated the applauses on which he had feasted in the metropolis. Of this tour he wrote a journal, which still exists, and of which some specimens have been published. He afterwards travelled into England as far as Carlisle. In the beginning of June he arrived at Mossgiel, near Mauchlin, in Ayrshire, after an absence of six months, during which he had experienced a happy reverse of fortune, to which the hopes of few men in his situation could have aspired. He performed another journey the same year, of which there are a few minutes in the work already referred to, and which furnished him with subjects for his muse. His companion in some of these tours was a Mr. Nicol, a man of considerable talents, but eccentric manners, who was endeared to Burns not only by the warmth of his friendship, but by a certain congeniality of sentiment and agreement in habits. This sympathy, in some other instances, made our poet capriciously fond of companions, who, in the eyes of men of more regular conduct and more refined notions, were insufferable.

During the greater part of the winter, 1787-8, Burns again resided in Edinburgh, and entered with peculiar relish into its gaieties. By his patrons of the higher order he was still respected and caressed; but, as the singularities of his manner displayed themselves more openly, and as the novelty of his appearance wore off, he became less an object of general curiosity and attention. He lingered long in this place, however, in hopes that some situation would have been offered which might place him in

independence: but as it did not seem probable that any thing of that kind would occur soon, he began seriously to reflect that he had as yet acquired no permanent situation in the world, and that tours of pleasure and praise would not provide for the wants of a family. Influenced by these considerations, and probably ashamed of a delay which was not in unison with his native independence of mind, he quitted Edinburgh in the month of February 1788. Finding himself master of nearly 500*l.* from the sale of his poems, after discharging all expences, he took the farm of Ellisland, near Dumfries, and stocked it with part of this money, besides generously advancing 200*l.* to his brother Gilbert, who was struggling with many difficulties in the farm of Mossgiel. He was now also legally united to Mrs. Burns, who joined him, with their children, about the end of this year; and now rebuilt the dwelling-house on his farm, to render it more commodious to his family; and while the regulations of the farm had the charm of novelty, he passed his time in more tranquillity than he had lately experienced. But, unfortunately, his old habits were rather interrupted than broken. He was again invited into social parties, with the additional recommendation of a man who had seen the world, and lived with the great; and again partook of those irregularities for which men of warm imaginations, and conversation-talents, find too many apologies. But a circumstance now occurred which presented a new species of temptations, and threw many obstacles in his way as a farmer.

It has already been noticed, that Burns very fondly cherished those notions of independence, and those feelings of an independent spirit that are dear to the young and ingenuous, and were, perhaps, not less so to him, because so often sung by the greatest of our poets. But he had not matured these notions by reflection; and he was now to learn, that a little knowledge of the world will overturn many such airy fabrics. If we may form any judgment, however, from his correspondence, his expectations were not very extravagant, since he expected only that some of his illustrious patrons would have placed him, on whom they had bestowed the honours of genius, in a situation where his exertions might have been uninterrupted by the fatigues of labour, and the calls of want. Disappointed in this, he now formed a design of applying for the office of exciseman, as a kind of resource in case

his expectations from the farm should be baffled. By the interest of one of his friends, this object was accomplished; and after the usual forms were gone through, he was appointed exciseman, or, as it is vulgarly called, gauger, of the district in which he lived. It soon appeared, as might naturally have been expected, that the duties of this office were incompatible with his previous employment. "His farm," says Dr. Currie, "was, in a great measure, abandoned to his servants, while he betook himself to the duties of his new appointment. He might still, indeed, be seen in the spring, directing his plough, a labour in which he excelled, or with a white sheet, containing his seed-corn, slung across his shoulders, striding with measured steps along his turned-up furrows, and scattering the grain in the earth. But his farm no longer occupied the principal part of his care or his thoughts. It was not at Ellisland that he was now in general to be found:—Mounted on horse-back, this high-minded poet was pursuing the defaulters of the revenue among the hills and vales of Nithsdale, his roving eye wandering over the charms of nature, and muttering his wayward fancies as he moved along."

About this time (1792), he was solicited, and cheerfully consented, to give his aid to a beautiful work, entitled "A select collection of original Scottish Airs for the Voice: to which are added introductory and concluding symphonies and accompaniments for the piano forte and violin, by Pleyel and Kozeluch; with select and characteristic verses by the most admired Scottish poets, &c." This work was projected by Mr. George Thomson, of Edinburgh, in whom Burns would have found a generous employer, had he not, from motives understood only by himself, refused every offer of remuneration. He wrote, however, with attention and without delay, for this work, all the songs which form the third volume of the edition of his works in 3 vols. 12mo; to which may be added those he contributed to the "Scots Musical Museum," conducted by Mr. James Johnson, and published in volumes, from 1787 to 1797.

Burns also found leisure to form a society for purchasing and circulating books among the farmers of the neighbourhood; but these, however praiseworthy employments, still interrupted the attention he ought to have bestowed on his farm, which became so unproductive that he found it convenient to resign it, and, disposing of his stock and crop, removed to a small house which he had taken in Dumfries,

a short time previous to his lyric engagement with Mr. Thomson. He had now received from the board of excise, in consequence of his diligence and integrity, an appointment to a new district, the emoluments of which amounted to about seventy pounds sterling per annum. While at Dumfries, his temptations to irregularity, partly arising from the wandering and unsettled duties of his office, and partly from the killing kindness of his friends, recurred so frequently as nearly to overpower those resolutions, which he appears to have formed with a perfect knowledge of what is right and prudent. During his quiet moments, however, he was enlarging his fame by those admirable compositions he sent to Mr. Thomson: and his temporary sallies and flashes of imagination, in the merriment of the social table, still bespoke a genius of wonderful strength and of high captivations. It has been said, indeed, with great justice, that, extraordinary as his poems are, they afford but an inadequate proof of the powers of their author, or of that acuteness of observation and fertility of expression he displayed on the most common topics in conversation. In the society, likewise, of persons of taste and respectability, he could refrain from those indulgences which among his more constant companions probably formed his chief recommendation.

The emoluments of his office, which now composed his whole fortune, soon appeared insufficient for the maintenance of his family. He did not, indeed, from the first, expect that they could; but he had hopes of promotion at no great distance of time, and would probably have attained it, if he had not forfeited the favour of the board of excise, by some conversations on the state of public affairs, the revolution of France, &c. which were deemed highly improper, and were, probably, reported to the board in a way not calculated to lessen their effect. An inquiry was therefore instituted into his conduct, the result of which, although rather favourable, was not so much so as to reinstate him in the good opinion of the commissioners. Interest was necessary to enable him to retain his office; and he was informed that his promotion was deferred, and must depend on his future behaviour. He is said to have defended himself on this occasion in a letter addressed to one of the board with much spirit and skill. He wrote another letter to a gentleman, who, hearing that he had been dismissed from his situation, proposed a subscription

for him. In this last he gives an account of the whole transaction, and endeavours to vindicate his loyalty; he also contends for an independence of spirit, which he certainly possessed, and which, in many instances, he decidedly proved, but which yet appears to have partaken of that ardent zeal and extravagance of sentiment which are fitter to point a stanza than to conduct a life.

Although not satisfied with the issue of this affair, he continued to look up to the contingencies and gradations of promotion. In a letter written to one of his patrons (whose name is concealed), dated 1794, he states that he is on the list of supervisors; that in two or three years he should be at the head of that list, and be appointed, as a matter of course; but that then a friend might be of service in getting him into a part of the kingdom which he would like. A supervisor's income varies from about 120*l.* to 200*l.* a year; but the business, he says, is "an incessant drudgery, and would be nearly a complete bar to every species of literary pursuit." He proceeds, however, to observe, that the moment he is appointed supervisor in the common routine, he *might* be nominated on the collector's list, "and this is always a business purely of political patronage. A collectorship varies from *much better* than two hundred a year to near a thousand. Collectors also come forward by precedency on the list, and have, besides a handsome income, a life of complete leisure. A life of literary leisure, with a decent competence, is the summit of my wishes." He then respectfully solicits the interest of his correspondent to facilitate this.

He was doomed, however, to continue in his present employment for the remainder of his days, which were not many. His constitution, which "had all the peculiarities and delicacies that belong to the temperament of genius," was now rapidly decaying; yet, although sensible that his race was nearly run, his resolutions of amendment were but feeble. His temper, amidst many struggles between principle and passion, became irritable and gloomy, and he was even insensible to the kind forgiveness and soothing attentions of his affectionate wife. In the month of June, 1796, he removed to Brow, in Annandale, about ten miles from Dumfries, to try the effect of sea-bathing; a remedy that at first, he imagined, relieved the rheumatic pains in his limbs, with which he had been afflicted for some months; but this was immediately followed by a new

attack of fever. When brought back to his house at Dumfries, on the 18th of July, he was no longer able to stand upright. The fever increased, attended with delirium and debility, and on the 21st he expired, in the thirty-eighth year of his age. His funeral was accompanied with military honours, not only by the corps of Dumfries volunteers, of which he was a member, but by the fencible infantry, and a regiment of the Cinque Port cavalry, then quartered in Dumfries.

He left a widow and four sons, for whom the inhabitants of Dumfries opened a subscription, which, being extended to England, produced a considerable sum for their immediate necessities. This has since been augmented by the profits of the splendid edition of his works, printed in four volumes, 8vo; to which Dr. Currie, of Liverpool, prefixed a life, written with much elegance and taste.

As to the person of our poet, he is described as being nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, expressed uncommon capacity. His eyes were large, dark, full of ardour and animation. His face was well formed, and his countenance uncommonly interesting. Of his general behaviour, some traits have already been given. It usually bespoke a mind conscious of superior talents, not however unmixed with the affections which beget familiarity and affability. It was consequently various, according to the various modes in which he was addressed, or supposed himself to be treated: for it may easily be imagined that he often felt disrespect where none was meant. His conversation is universally allowed to have been uncommonly fascinating, and rich in wit, humour, whim, and occasionally in serious and apposite reflection. This excellence, however, proved a lasting misfortune to him: for while it procured him the friendship of men of character and taste, in whose company his humour was guarded and chaste, it had also allurements for the lowest of mankind, who know no difference between freedom and licentiousness, and are never so completely gratified as when genius condescends to give a kind of sanction to their grossness. Yet with all his failings, no man had a quicker apprehension of right and wrong in human conduct, or a stronger sense of what was ridiculous or mean in morals or manners. His own errors he well knew and lamented, and that spirit of indepen-

dence which he claimed, and so frequently exhibited, preserved him from injustice or selfish insensibility. He died poor, but not in debt, and left behind him a name, the fame of which will not be soon eclipsed.

Of his poems, which have been so often printed, and so eagerly read, it would be unnecessary here to enter into a critical examination. All readers of taste and sensibility have agreed to assign him a high rank among the rural poets of his country. His prominent excellencies are humour, tenderness, and sublimity; a combination rarely found in modern times, unless in the writings of a few poets of the very highest fame, with whom it would be improper to compare him. As he always wrote under the impression of actual feeling, much of the character of the man may be discovered in the poet. He executed no great work, for he never was in a situation which could afford the means of preparing, executing, and polishing a work of magnitude. His time he was compelled to borrow from labour, anxiety, and sickness. Hence his poems are short, various, and frequently irregular. It is not always easy to predict, from the beginning of them, what the conclusion or general management will be. They were probably written at one effort, and apparently with ease. He follows the guidance of an imagination, fertile in its images, but irregular in its expressions, and apt to be desultory. Hence he mixes the most affecting tenderness with humour almost coarse, and from this frequently soars to a sentiment of sublimity, a lofty flight, indicative of the highest powers of the art. Although in pursuit of flowers, he does not scruple to pick up a weed, if it has any thing singular in its appearance, or apposite in its resemblance. Yet the reader, who has been accustomed to study nature, and the varieties of the human mind, will always find something in unison with his boldest transitions.

If the merit of a poet is to be estimated by comparison, Burns has certainly surpassed his countrymen Ramsay and Fergusson, the only two writers of any eminence with whom a comparison has been, or can be instituted. In his early attempts, these were the best models he had to follow; and it is evident that he had studied their works, and derived considerable improvement from them. He acknowledged that, meeting with Fergusson's Scottish Poems, he "strung his lyre anew with emulating vigour." But still he exceeds in versatility of talent. The poems of Ramsay

and Fergusson are characterized by humour or pathos only: but our poet, while his humour was more exuberant than theirs, and his pathos equally touching, rose superior by flights of the sublime and terrible, which they never attained. He may therefore be believed when he says, that "although he had these poets frequently in his eye, it was rather with a view to kindle at their flame, than to servile imitation."

Burns was entirely the poet of nature.—Of literature he had none. He knew the Greek and Roman poets, if he knew them at all, only in translations. There have been, indeed, few poets less indebted to art and education. He was a total stranger to the tinsel, the overloading epithets, and other shifts of modern poets. If he read French, he imbibed nothing of the French manner: but his knowledge of that language does not appear to have been very intimate, although some common-place phrases occur in his letters. What superior culture might have done for a mind naturally vigorous and easily susceptible of knowledge, we shall not now inquire. Burns's works claim no charitable allowance on account of the obscurity of his birth, or the smallness of his acquisitions; they are such as few scholars could have produced, and such as learning could not have materially improved: as a poet, he may await the verdict of criticism, without the least necessity of putting in the plea of poverty, or want of literature. In all his works, he discovers his feelings, without betraying his situation. Had they been sent into the world without a name, conjecture would have found no pretence to fix them on a ploughman, or to suppose that they were published merely to raise pity and relief.

By some it has been regretted, that the best performances of our poet are in a language now accounted barbarous, which is never used in serious writing, and which is gradually falling into disuse, because every man gets rid of it as soon as he can. It has been asked, why he should write only for a part of the island, when he could command the admiration of the whole? In answer, it has been urged, that he wrote for the peasantry of his country, in a language which was to them familiar, and rich in expression. It was likewise for many years the only language he knew so well as to be able to express himself fluently in it; his early thoughts were conveyed in it, and it was endeared to him by the pleasures of memory and association. He

wrote it when he had no very extensive ambition, and when he had no suspicion that it would obscure his sentiments, or narrow his fame. Nor, it must be confessed, has he been disappointed in his expectations, if we suppose that they were more enlarged. In England, Ireland, and America, his poems have been read and studied with pleasure and avidity, amidst all the interruptions of glossarial reference. These remarks, however, do not apply to many of his graver poems which are written in English, and in English which proves that he had cultivated that language with attention and success; although he did not conceive it to be adapted to such pieces as he intended, perhaps exclusively, for the use of his humble neighbours, and to give classic dignity to his native scenery.

It has already been mentioned, that Burns had received a religious education, such as is common to the lower classes in Scotland; and it may be observed, that many of his sentiments run in a devotional strain, while he frequently, but not always with equal judgment, introduces the language and imagery of the Holy Scriptures in his writings. It is to be lamented, however, that the religious impressions of his youth were neither so strong nor so durable as to afford him consolation amidst the untoward events of his life. He appears to have been much affected by the bigotry of his neighbours, and has satirized it with peculiar humour; but in this discharge of what he might think was his duty, he overlooked the mean betwixt superstition and unbelief. In his latter days he felt severely the folly of thus removing from one extreme to another; and probably lamented the loss of that happier frame of mind in which he wrote the concluding verses of the "Cotter's Saturday Night." Let us hope, however, that his many and frank acknowledgments of error finally ended in that "repentance which is not to be repented of." It is but justice to add, that he corrected certain improprieties introduced into his early poems; and it was his intention to have revised all his works, and make reparation to the individuals he had been supposed to irritate, or to the subjects he had treated with unbecoming levity. "When we reflect," says Mr. Mackenzie, "on his rank in life, the habits to which he must have been subject, and the society in which he must have mixed, we regret, perhaps, more than wonder, that delicacy should be so often offended in

perusing a volume in which there is so much to interest and please us."

The character of Burns will still be incomplete, without some notice of his abilities as a prose-writer; for of these we have ample proofs in his familiar correspondence. That his letters were never intended for the public eye, that many of them are mutilated, and that some, perhaps, might have been suppressed, are deductions which do not affect their merit as the effusions of a very uncommon mind, enriched with knowledge far beyond what could have been reasonably expected in his situation. He appears to have cultivated English prose with care, and certainly wrote it with a sprightly fluency. His turns of expression are various and surprizing, and, when treating the most common topics, his sentiments are singular and animated. His letters, however, would have attained a higher portion of graceful expression, and would have been more generally pleasing, had they not been too frequently the faithful transcripts of a disappointed mind, gloomily bent on one set of indignant and querulous reflections. But with this, and another exception which might be made to these letters, from a frequent imitation of the discursive manner of Sterne, they must ever be considered as decided proofs of genius. They contain many admirable specimens of critical acumen, and many flights of humour, and observations on life and manners, which fully justify our belief that, had he cultivated his prose talents only, he might have risen to very high distinction in epistolary or essay writing. Upon the whole, Burns was a man who undoubtedly possessed great abilities with great failings. The former he received from nature, he prized them highly, and he improved them; the latter were exaggerated by circumstances less within his controul, and by disappointments which, trusting to the most liberal encouragement ever offered to genius, he could not have foreseen. They may yet serve to guard ambitious and ardent minds from similar irregularities and wanderings, and to explain why such a man, after the first burst of popular applause was past, lived and died more unhappily than would probably have been the case had he never known what it was to be caressed and admired.[1]

[1] Abridged from a sketch of his life, written by the editor of this Dictionary, for an edition of his works, 3 vols. 12mo.

BURROUGHES (JEREMIAH), a puritan divine, was born in 1599, and educated at Cambridge, but was obliged to quit that university for nonconformity. He sheltered himself for some time under the hospitable roof of the earl of Warwick, and afterwards retired to Holland, where he was chosen minister of an English congregation at Rotterdam. In 1642 he returned to England, and became preacher of two of the largest and most numerous congregations in London, Stepney and Cripplegate. It was not his object to spread sedition, but peace, for which he earnestly laboured. His "Irenicum" was one of the last subjects upon which he preached. He was a man of learning, candour, and modesty, and of irreproachable life. A considerable number of his writings are in print, many of which were published after his death, which happened November 14, 1646. When the assembly of divines reformed the church by placing that of Scotland in lieu of that of England, Mr. Burroughes was a dissenter from their decrees, and lamented that after all the mischiefs of rebellion and revolution, men were not allowed to have liberty of conscience any more than before. These divisions are said to have shortened his days. Baxter used to say that if all presbyterians had been like Mr. Marshall, and all independents like Mr. Burroughes, their differences might easily have been compromised. Such men, however, in those distracted times were the "rari nantes in gurgite vasto." We have before us a list of twelve quartos, and four octavos, mostly published from his MSS. after his death, among which is an "Exposition on Hosea," 3 vols. but none of them seem to have attained any great degree of popularity.[1]

BURROUGHS (SIR JOHN), knt. garter king at arms, is said to have been the son of a gardener or a brewer at Sandwich, who appears, however, to have been a person of considerable opulence, as he married into the family of the Dennes of Dennehill, and gave his son a very liberal education. He studied law in Gray's-inn, and in 1623, was appointed keeper of the records in the Tower, and about the same time became secretary to the Earl Marshal. In the former reign (Elizabeth) he had been created Mowbray herald extraordinary, to enable him to become a king at arms, upon a vacancy, and was knighted by king James I.

[1] Neal's Puritans.—Granger, vol. II.

July 17, 1624. He attended Charles I. when he went to Scotland to be crowned. In 1633 he was made garter king at arms. In 1636, he obtained a grant to entitle him to the fees and perquisites of his office, because he had been abroad upon the business of the crown, which enabled him to take his share of the dues of his office, the same as if he had been personally present in the college. In 1640, he attended the treaty held by the sovereign with his subjects in Scotland, and upon the civil war breaking out, withdrew from the college, to attend his duty upon his royal master. Whilst in this service, a grace passed in convocation at Oxford for the degree of LL. D. but Wood says it does not appear by the register whether he was admitted, which, however, is highly probable. He died at Oxford, Oct. 21, 1643, and was buried in Christ church cathedral. He wrote, 1. "Impetus juveniles, et quædam sedatioris aliquantulum animi epistolæ," Oxon. 1643, 8vo, in which his name is Latinized into *Burrhus*. Most of the epistles are written to Philip Bacon, sir Francis Bacon (lord Verulam), Thomas Farnabie, Thomas Coppin, sir Henry Spelman, &c. 2. "The Sovereignty of the British Seas, proved by records, &c." written in 1633, but not published until 1651, 12mo. Wood says he also made "A Collection of Records in the Tower of London." There are many MS pedigrees remaining of his drawing up. In the Inner Temple library is a commentary in MS. from his pen, on the formulary for combats before the constable and marshal. His abilities and erudition were universally acknowledged during his life.[1]

BURROW (Sir James), born in 1701, was made master of the crown-office in 1724, and was elected F. R. S. 1737, F. A. S. 1751. On the death of Mr. West in 1772, he was prevailed on to fill the president's chair at the royal society till the anniversary election, when he resigned it to sir John Pringle; and Aug. 10, 1773, when the society presented an address to his majesty, he received the honour of knighthood. He retained his mastership of the crown-office till his death, Nov. 5, 1782. An elegant whole-length portrait of sir James Burrow was engraved, after Devis, by Basire, in 1780. During the memorable presidency of the great earl of Mansfield, sir James seems

[1] Ath. Ox. vol. II. Fasti.—Noble's College of Arms.

to have been the first reporter of law cases. From a series of many years' attendance on the court of king's bench officially, and from a constant habit and attention to accuracy in preserving notes of the business in that court, and being further assisted by the records which passed through his hands in the course of his office, he was particularly enabled to give a collection of the Cases from 26 George II. to 12 George III. in which generally the arguments of the counsel as well as those of the court, are related in a very full and accurate manner, and in a method adapted to give a regular view of the actual progress of the cause as it occurred in court, which of course led the reporter into a more diffuse and circumstantial detail of the arguments than has in general been thought necessary by other reporters, but which appears to have been considered by the author as essential to an exact report of the case, as well as conducive to the improvement of the student. These reports have therefore been considered as a work of the first necessity in the library of a modern lawyer. They have passed through four editions, the last of which was printed with additional notes and references in 1790, 5 vols. royal 8vo. He also published a separate collection of his "Reports of the Decisions of the Court of King's Bench, upon Settlement cases, from the year 1732 to 1776," having during the whole of that period uniformly attended that court, and made it a part of his employment to record the proceedings of it; and in this part of his labours he had the satisfaction of being greatly instrumental in promoting the knowledge of this much litigated branch of the law, and his work seems to have had the effect of lessening the number of appeals to the court of king's bench. These decisions have been twice printed, first in 4to, 1768, 1772, and 1776, to which were subjoined a few thoughts on pointing (published separately in 1769 and 1772), and secondly in 1786, with marginal notes and references. It is said that he intended to have published his reports of the cases decided in the court of king's bench, during the time of the three chief justices immediately preceding lord Mansfield, and that the manuscripts of such cases were in the hands of Robert Burrow, esq. his nephew, lately deceased. Sir James also published, without his name, a few "Anecdotes and observations relating to Oliver Cromwell and his family, serving to rectify several errors con-

cerning him, published by Nicol. Comnenus Papadopoli, in his "Historia gymnasii Patavini," 1763, 4to.[1]

BURTON (HENRY), was born at Birsall in Yorkshire, about 1579; and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated M. A. at Oxford, and took the degree of B. D. He first was tutor to the sons of lord Carey of Lepington (created in 1625 earl of Monmouth), and afterwards, probably by his lordship's interest, clerk of the closet to prince Henry; and after his death to prince Charles, whom he was appointed to attend into Spain in 1623; but, for reasons unknown, was set aside after part of his goods were shipped, and upon that prince's accession to the crown was removed from being his clerk of the closet. Burton, highly disgusted at this treatment, took every opportunity of expressing his resentment, particularly by railing against the bishops.

In April 1625, he presented a letter to king Charles, remonstrating against Dr. Neile and Dr. Laud, his majesty's continual attendants, as popishly affected; and for this was forbidden the court. Soon after he was presented to the rectory of St. Matthew's, in Friday-street, London. In Dec. 1636, he was summoned to appear before Dr. Duck, one of the commissioners for causes ecclesiastical, who tendered to him the oaths ex officio, to answer to certain articles brought against him, for what he had advanced in two sermons preached in his own church on the preceding 5th of November *. Burton, instead of answering, appealed to the king: but a special high-commission court,

* The text they were preached upon was Proverbs xxiv. 21, 22. In these two sermons, and in his apology, he charged the bishops with dangerous plots to change the orthodox religion established in England, and to bring in Romish superstition in the room of it; and blamed them for introducing several innovations into divine worship. The chief he mentioned were, that in the epistle the Sunday before Easter, they had put out "In," and made it "At the name of Jesus;" which alteration was directly against the act of parliament. That two places were changed in the prayers set forth for the 5th of November; namely, "Root out that Babylonish and antichristian sect, which say, &c." is thus altered: "Root out that Babylonish and antichristian sect of them which say." Next, "Cut off those workers of iniquity whose religion is rebellion, &c." was, in the book printed in 1635, thus altered: "Cut off those workers of iniquity, who turn religion into rebellion."—That the prayers for the navy are left out of the late book for the fast.—That the placing the communion-table altarwise, at the upper end of the chancel, was done to advance and usher in popery. That the second service, as dainties, was said there.—That bowing towards the altar, was worshiping the table, &c.

[1] Nichols's Bowyer.—Bridgman's Legal Bibliography.

which was called soon after at Doctors' Commons, suspended him, in his absence, from both his office and benefice; on which he thought fit to abscond, but published his two sermons under the title of "For God and the King;" together with an apology justifying his appeal. February 1, a serjeant at arms, with other officers, by virtue of a warrant from the star-chamber, broke open his doors, seized his papers, and took him into custody. Next day, he was, by an order of the privy-council, committed to the Fleet prison; from which place he dated one epistle to his majesty, another to the judges, and a third to the "true-hearted nobility." March 11, he was proceeded against in the star-chamber, for writing and publishing seditious, schismatical, and libellous books, against the hierarchy of the church, and to the scandal of the government. To this information he (and Bastwick and Prynne who were indicted with him) prepared answers *. In the end of May 1637, a person came to the Fleet to examine Burton upon his answer; but hearing that the greatest part of it had been expunged, he refused to be examined, unless his answer might be admitted as it was put in, or he permitted to put in a new answer. June 2, it was ordered by the court, that if he would not answer to interrogatories framed upon his answer, he would be proceeded against pro confesso. Accordingly, June 14, Burton, and the two others, being brought to the bar, the information was read; and no legal answer having been put in in time, nor filed on record, the court began for this contempt to proceed to sentence. The defendants cried out for justice, that their answers might be read, and that they might not be

* Their counsel refused to sign their answer, for fear of offending the star-chamber. The defendants therefore petitioned the court, that according to ancient precedents, they might sign their answers with their own hands; declaring, they would abide by the censure of the court, if they did not make good what was contained therein. But this was refused by the court. Burton's answer was at length signed by Holt, a bencher of Gray's-inn; who afterwards withdrew his hand, because the other counsel, out of fear, would not subscribe it. However, Burton tendered it to the court, desiring it might be accepted, or Holt ordered to new sign it. The court ordered, that it might be received under the hand of Holt alone, which was accordingly done. After it had lain in court near three weeks, upon the attorney-general's suggestion to the court, May 19, that it was scandalous, it was referred to the two chief justices, sir John Bramston and sir John Finch, to consider of, and to expunge what was contained therein, as unfit to be brought into court, or otherwise impertinent and scandalous. They expunged sixty-four whole sheets; that is, the whole answer, except six lines at the beginning, and about twenty-four at the latter end.

condemned unheard, but because their answers were not filed on record, the court proceeded to pass sentence: which was, that Burton, Prynne, and Bastwick pay a fine of 5000*l.* each, and that Burton in particular be deprived of his ecclesiastical benefice, degraded from his ministerial function and degrees in the university, be set on the pillory, have both his ears cut off there, confined to perpetual close imprisonment in Lancaster-castle, debarred the access of his wife or any other except his keeper, and denied the use of pen, ink, and paper: all which, except the fine and the solitary part of the confinement, was executed accordingly, and the cutting off his ears with circumstances of great cruelty, they being pared so close, that the temporal artery was cut. During his twelve weeks imprisonment in the common gaol at Lancaster, great crowds pitying his misfortunes resorted to him, and some of his papers being dispersed in London, he was removed, by an order of council, to Cornet-castle in the isle of Guernsey, October 1637, where he was shut up almost three years; till in November 1640, the house of commons, upon his wife's petition, complaining of the severity of his sentence, ordered that he should be brought to the parliament in safe custody. Burton, on his arrival at London, presented a petition to the house of commons, setting forth his sufferings, and there was now a house of commons willing enough to listen to more trifling complaints. In consequence of this, the house resolved that the sentence against him was illegal, and ought to be reversed; that he be freed from the fine of 5000*l.* and from imprisonment, and restored to his degrees in the university, orders in the ministry, and to his ecclesiastical benefice in Friday-street, London; also have recompense for his imprisonment, and for the loss of his ears, which they fixed at six thousand pounds; but owing to the ensuing confusions in the kingdom, he never received that sum. He was, however, restored to his living of St. Matthew's, after which he declared himself an Independent, and complied with all the alterations that ensued; but, according to Wood, when he saw to what extravagant lengths the parliament went, he grew more moderate, and afterwards fell out with his fellow-sufferers Prynne and Bastwick, and with Mr. Edmund Calamy. He died Jan. 7, 1648. Besides the tracts mentioned above, he wrote several others, which are thus enumerated. 1. "A Censure of Simony," Lond.

1624. 2. "A Plea to an Appeal, traversed Dialogue-wise," Lond. 1626. 3. "The baiting of the Pope's Bull," Lond. 1627. 4. "A Tryal of private Devotions, or a Dyal for the Hours of Prayer," Lond. 1628. 5. "Israel's Fast; or, Meditations on the 7th Chapter of Joshua," Lond. 1628. 6. "Seven Vials, or an Exposition on the 15th and 16th Chapters of the Revelations," Lond. 1628. 7. "Babel no Bethel; i. e. The Church of Rome no true visible Church of Christ, being an Answer to Hugh Cholmeley's Challenge, and Robert Butterfield's Maschil." 8. "Truth's Triumph over Trent, or the great Gulph between Sion and Babylon," Lond. 1629. 9. "The Law and the Gospel reconciled against the Antinomians," Lond. 1631, 4to. 10. "Christian's Bulwark, or the Doctrine of Justification," Lond. 1632, 4to. 11. "Exceptions against a passage in Dr. Jackson's Treatise of the Divine Essence and Attributes." 12. "The sounding of the two last Trumpets; or, Meditations on the 9th, 10th, and 11th Chapters of the Revelations," Lond. 1641, 4to. 13. "The Protestation protested, or a short Remonstrance, shewing what is principally required of all those that have or do take the last Parliamentary Protestation," London, 1641, 4to. 14. "Relation of Mr. Chillingworth." 15. "A Narration of his own Life," Lond. 1643, 4to. 16. "A Vindication of Independent Churches, in answer to Mr. Prynne's two books of Church-Government, and of Independency," Lond. 1644, 4to. 17. "Parliament's Power for Laws in Religion," 1645, 4to. 18. "Vindiciæ Veritatis: Truth vindicated against Calumny: In a brief Answer to Dr. Bastwick's two late books, entitled, Independency not God's Ordinance," Lond. 1645, 4to. 19. "Truth shut out of Doors; or, A brief Narrative of the Occasion and Manner of Proceeding of Aldermanbury Parish, in shutting their Church-Door against him," Lond. 1645, 4to. 20. "Conformity's Deformity, in a Dialogue between Conformity and Conscience," Lond. 1646, 4to.

However disproportioned Burton's punishment was to his offence, he appears to have been a man of a violent and vindictive temper, and an enthusiast, who knowing how to adapt his harangues to the correspondent enthusiasm of the people, was considered as one of the most dangerous agents of the party who were undermining the constitution. His works are now little read, although often inquired after,

and it has been justly observed, that punishment made him an object of pity who never was an object of esteem.[1]

BURTON (HEZEKIAH), a divine of distinguished abilities, was educated in Magdalen college, Cambridge, of which he became a fellow, and where he was an eminent tutor. He was ordained priest by bishop Sanderson; and, in 1667, was appointed chaplain to lord keeper Bridgeman, by whom he was presented to a prebend of Norwich, and to the rectory of St. George's in Southwark. In 1668, he was engaged, with Dr. Stillingfleet and Dr. Tillotson, in the treaty proposed by sir Orlando Bridgeman, and countenanced by lord chief baron Hale, for a comprehension with the Dissenters. About a year before his death, Oct. 19, 1680, Dr. Burton, by the interest of his friend Tillotson with the Chapter of St. Paul's, obtained the rectory of Barnes in Surry, at which place he died, of a malignant fever, in 1681. The only thing of his that appeared during his life, was the short "Alloquium ad Lectorem," prefixed to Dr. Cumberland's treatise "De Legibus Naturæ." After Dr. Burton's decease, dean Tillotson published two volumes of his discourses, which reflect great credit on his memory, from the piety and just sentiments they abound with on the nature and end of religion.[2]

BURTON (JOHN), a learned divine, was born in 1696 at Wembworth in Devonshire, of which parish his father was rector. The first part of his grammatical education he received at Okehampton, and the remainder at Ely, under the rev. Sam. Bentham, his first cousin by the mother's side. Such were the proofs which young Burton afforded at school of his capacity, diligence, and worthy dispositions, that the learned Dr. Ashton, master of Jesus-college, Cambridge, designed to have him admitted into his own college. But in the mean time, Dr. Turner, president of Corpus-Christi college, Oxford, having made an accidental trial of Mr. Burton's literary improvements, procured him a scholarship in that college in 1713, when he was 17 years of age. Here he made so distinguished a progress, that Dr. Mather, the president, appointed him to the important office of tutor, when he was only B. A. Soon after, the college conferred upon him the honour of reading the Greek lecture. During the whole course of

[1] Biog. Brit.—Life by himself, 1643, 4to.—Wood's Athenæ, vol. I.

[2] Biog. Brit. vol. III. p. 43.—Birch's Life of Tillotson.—Wood's Ath. vol. II. —Lysons's Environs, vol. I.

his studies, he recommended himself both to the affection of his equals and the esteem of his superiors. Dr. Potter, in particular, at that time bishop of Oxford, conceived a great regard for him. March 24, 1720, Mr. Burton was admitted to the degree of M. A. In the exercise of his duty as a tutor, no one could exceed him in attention, diligence, and a zealous concern for the improvement of his pupils. As he was himself unacquainted with mathematics, and ignorant of the Hebrew tongue, he took effectual care that the young men under his tuition should be well instructed in these points. With regard to those of his pupils who were upon charitable foundations, he was solicitous that the acquisition of knowledge should be rendered as cheap to them as possible; and was so disinterested and beneficent in the whole of his conduct, that, after having discharged the office of a tutor almost fifteen years, he was scarcely possessed of 50*l.* when he quitted the university. In revising, correcting, and improving the exercises of the students, Mr. Burton displayed surprising patience and indefatigable diligence; and there are still extant his themes, declamations, orations, and poems of every kind, which he composed for the use of his own pupils, and even of others. His attention was also laudably and liberally directed to the restoration of the credit of the university press, and to enable editors to carry on their literary undertakings with diminished expence. With this view, he often prevailed upon Dr. Mather, Dr. Holmes, and other vice-chancellors, to order new types; and, by the assistance of some noble friends, he was so strenuous in behalf of the learned Hutchinson, the editor of Xenophon, that no editors since that time have had any delay or difficulty in obtaining the exemption from the duty on paper, which has been granted by parliament to books printed at the Clarendon press. It was also by Mr. Burton's persuasion, that Mr. (afterwards lord) Rolle gave 100*l.* to the university, for the purpose of lending it to editors; and that Dr. Hodges, provost of Oriel-college, bequeathed 200*l.* to the same use. In 1725, when our learned tutor was pro-proctor and master of the schools, he spoke, before the determining bachelors, a Latin oration, entitled "Heli," which was both written and published with a design of enforcing the salutary exercise of academical discipline. The same subject was still more fully considered by him in four Latin sermons,

preached before the university: which, likewise, with appendices, were afterwards given to the public. Indeed, the labour that Mr. Burton, during two years, cheerfully went through, as master of the schools, was immense. July 19, 1729, Mr. Burton was admitted to the degree of B. D.; and in 1732, when the settlement of the colony of Georgia was in agitation, being solicitous to give his assistance in promoting that undertaking, he preached a sermon in its recommendation; and his discourse was afterwards published, with an appendix concerning the state of the colony. He was likewise, through his whole life, an ardent promoter of Dr. Bray's admirable scheme of parochial libraries.

Among other youths who were committed to the tuition of Mr. Burton, there were several from Eton school, who excelled in genius and learning. This circumstance introduced him to an epistolary correspondence, and a social intercourse, with the masters of the school and the provost and fellows of the college; the consequence of which was, that they formed so good an opinion of his disposition and character, as to elect him, in 1733, into a fellowship of their society. About the same time, upon the death of Dr. Edward Littleton, he was presented to the vicarage of Maple-derham in Oxfordshire; which may be considered as a grand æra in Mr. Burton's life. Upon going to take possession of his new preferment, he found the widow of his predecessor, and three infant daughters, without a home and without a fortune. A sight so affecting inspired him with compassion: compassion was followed by love, and love by marriage *. Mr. Burton shewed the same contempt for money, and perhaps carried it to an excess, after he was settled in his living. His situation being remarkably pleasant, nothing gave him a greater delight than repairing, enlarging, and adorning his house, embellishing his gardens, planting trees, clearing fields, making roads, and introducing such other improvements as he believed would be of advantage to his

* This story is somewhat differently told by a gentleman who corresponded with the editor of the Biog. Brit. "As to Dr. Burton, the way in which he became the husband of Mrs. Littleton was well known at the time. He found the widow and her daughters at the parsonage-house, and desired them to remain there. Some time after, a neighbouring clergyman happened to call on him, and found Mrs. Littleton shaving John Burton. He told him that the thing was indecent, and ought to be set to rights. Burton proposed marriage, and was accepted. From my memory of the lady, she was not young; a faded genteel little woman. In some of his Greek effusions he calls her φαννιδιον."

successors *. Works of a similar kind were undertaken by him, when in 1766 he was instituted to the rectory of Worplesdon in Surry. In 1748, the death of his wife affected him in the tenderest manner, as is evident from the several parts of his "Opuscula metrico-prosaica;" but did not lessen his regard for her three orphan daughters, towards whom he continued to exert the greatest affection and liberality. After this event, he spent the principal part of the year at Eton-college; where he gave himself entirely up to the study of literature, and the assistance of his friends; but punctually attended any public meetings on literary or ecclesiastic affairs, whether at Oxford, London, or Cambridge. July 1, 1752, he took the degree of D. D. and afterwards published his lectures on that occasion. He was intimately connected with many of the bishops; and whilst caressed by the governors of the church, was equally dear to the lowest of the clergy. Nothing was more agreeable to him, than to see all around him easy, cheerful, and happy. To such of the young scholars at Eton as appeared so be of promising abilities and dispositions, he shewed a particular attention, made them the companions of his leisure hours, and afforded them every encouragement which lay in his power.

When Dr. Burton came to an advanced age, and his eyes began to fail him, he thought proper to collect together and publish his scattered pieces, under the title of "Opuscula miscellanea." Scarcely had he finished this task, when he was suddenly attacked by an erysipelous fever, which disturbed his intellects, and shattered his decaying frame. He seemed however at intervals to recover, and to be desirous of resuming his studies. The day before his death, on Sunday evening, he sent, as had been his custom, for five or six promising youths; and after supper discoursed to them, with more than usual perspicuity and elegance, on some important subject of divinity. From this exertion, which he seemed to bear without inconvenience, his physician and friends conceived hopes,

* The causeway through the marsh at Woodbridge, in the road from the north part of Surrey to Guildford, which was begun by his advice and assistance, and finished by his contribution and that of his friends, will be a lasting memorial of his judgment and industry on such occasions. Part of his leisure hours at Maple-derham was employed in collecting hints for removing obstructions in the navigation of the river Thames. These hints he formed into a pamphlet, entitled "The present state of the navigation of the river Thames considered, and certain regulations proposed," 1765, 4to. A second edition, with an Appendix, was published in 1767.

though mistaken ones, of his recovery; for after a most serene sleep, he quietly departed this life the next morning, Feb. 11, 1771, aged 76, and was buried at the entrance of the inner chapel at Eton.

Dr. Burton had some peculiarities of character, which wit or envy were accustomed to magnify; even his style, which is rather precise and pedantic, has been considered as peculiar, and called the Burtonian style; but his acknowledged virtues and talents were such as to entitle him to the serious regard of the majority of his contemporaries. His works, some of which we have already noticed, consist of two volumes of occasional "Sermons," 1764, and 1766, 8vo; his "Opuscula Miscellanea Theologica," and his "Opuscula Miscellanea Metrico-prosaica." Of these, a very elegant poem, entitled "Sacerdos Parœcialis Rusticus," has been recently (1800) translated by the Rev. Dawson Warren, under the title "The Parish Priest, a poem," 4to. One of the most useful of Dr. Burton's separate publications appeared in 1744, entitled "The Genuineness of Lord Clarendon's History of the Rebellion printed at Oxford vindicated;" in which he clearly and fully refutes the slander that had been advanced by Oldmixon, in his Critical History of England. In 1758, appeared the doctor's "Dissertatio et Notæ criticæ spectantes ad Tragœdias quasdam Græcas editas in Pentalogia." The publication of the five select tragedies which constitute the "Pentalogia," first begun, but interrupted by the death of Mr. Joseph Bingham, one of his pupils, took place in 1758, with a preface, dissertations, index, and additional notes, and has lately been reprinted at the university press. In 1766, he published a discourse, entitled "Papists and Pharisees compared; or, Papists the corrupters of Christianity;" occasioned by Philips's Life of cardinal Pole. About the same time, he delivered at Oxford a set of sermons, still in manuscript, the design of which was to refute the articles of the council of Trent.

Dr. Burton is understood to have been the author, under the name of "Phileleutherus Londinensis," of "Remarks on Dr. King's Speech before the University of Oxford, at the Dedication of Dr. Radcliff's Library, on the 13th of April, 1749." This produced from Dr. King, "Elogium Famæ inserviens Jacci Etonensis, sive Gigantis; or, The Praises of Jack of Eton, commonly called Jack the Giant: collected into English metre, after the manner of Thomas

Sternhold, John Hopkins, John Burton, and others. To which is added, a dissertation on the Burtonian style. By a Master of Arts." Dr. Burton's Life was written in Latin by Dr. Edward Bentham, his relation, and canon of Christ church, under the title "De Vita et moribus Johannis Burtoni," 1771, addressed to Dr. Lowth, then bishop of Oxford, afterwards of London; and was translated the same year in the Gentleman's Magazine.[1]

BURTON (JOHN), M. D. and F. R. S. and F. S. A. an eminent antiquary, of whom our accounts are very scanty, was born at Rippon in Yorkshire 1697, and educated in Christ church college in Oxford for some time, but took his degree in some foreign university; and on his settling at York, became very eminent in his profession. In 1745 it is said that he proposed joining himself to the pretender, then at Manchester; but that his friends had interest sufficient to dissuade him from a measure which must have terminated in his ruin. His conduct, therefore, appears to have unjustly exposed him to censure, if his own account may be relied on, to this purpose, that "going out of York, with leave of the mayor, &c. to take care of his estates, on the approach of the rebels, he was taken by them, and in consequence of that was apprehended Dec. 3, 1745, and detained till March 25, 1746-7." This is explained in "British liberty endangered, demonstrated by the following narrative, wherein is proved from facts, that J. B. has hitherto been a better friend to the English constitution, in church and state, than his persecutors. Humbly dedicated to the most reverend and worthy the archbishop of Canterbury, late of York (Herring). With a proper preface, by John Burton, of York, M. D." London, 1749. There was afterwards published "An account of what passed between Mr. George Thomson of York, and doctor John Burton of that city, physician and man-midwife, at Mr. sheriff Jubb's entertainment, and the consequences thereon, by Mr. George Thomson," London, 1756, 8vo, a narrative, in the lowest and most abusive language, says Mr. Gough, of a quarrel and assault, for the doctor's refusing to drink certain healths proposed to him, drawn up with all the virulence of disappointment for a verdict against the writer. Long before these events, he published "A Treatise on the Non-naturals, in which the

[1] Life as above.—Biog. Brit.—Nichols's Life of Bowyer.

great influence they have on human bodies is set forth, and mechanically accounted for. To which is subjoined, a short Essay on the Chin-Cough, with a new method of treating that obstinate distemper," York, 1738, 8vo. In the title of this work, he calls himself "M. B. Cant. and M. D. Rhem." by which it would appear that his bachelor's was a Lambeth degree, and that he graduated as doctor at Rheims. In 1751, he published "An Essay towards a complete new system of Midwifery," 8vo, and in 1753, "A Letter to William Smellie, M. D. containing critical and practical remarks upon his Treatise on the theory and practice of Midwifery," 8vo. But the work by which he is principally known, and for which he was employed in making collections during his latter years, was, his "Monasticon Eboracense; and the Ecclesiastical History of Yorkshire, &c." the first volume of which was published in 1758, folio. This is in all respects a most valuable work; and it is to be regretted that it was not completed by a second volume, for which he had ample materials. Mr. Gough seems to intimate that his conduct in 1745 was a check both to encouragement and the means for publishing his second volume. Previously to that period, his zeal for illustrating the antiquities of his native country, and his indefatigable researches, met with due encouragement from those who had many important materials in their hands; and he was himself possessed of an invaluable and unparalleled collection for illustrating the history and antiquities of that county, which before his death in 1771, he sold for a sum of money and an annuity for himself and wife to William Constable, esq. of Burton Constable, in whose, or his family's hands, they probably now remain. Mr. Gough has given an ample list of them.[1]

BURTON (ROBERT), author of the "Anatomy of Melancholy," the younger brother of William Burton, the antiquary, the subject of the next article but one, was born at Lindley, Feb. 8, 1576, and had his grammatical education at Sutton-Colfield; after which, in 1593, he was admitted a commoner of Brazen-nose college, and elected a student of Christ church, in 1599, under the tuition (though only for form's sake) of Dr. John Bancroft, afterwards bishop of Oxford. He took the degree of B. D. in 1614, and was

[1] Gough's Topography, vol. II.—See Two Papers of Dr. Burton's in Archæologia, vol. II.

in that year admitted to the reading of the sentences. In 1616, the dean and chapter of Christ church presented him to the vicarage of St. Thomas in Oxford, in which parish he always gave the sacrament in wafers; and George lord Berkeley bestowed upon him the rectory of Segrave in Leicestershire. Both these preferments he held till his decease, which happened at Christ church, January 25, 1639-40. He was a curious calculator of nativities, and among others, of his own; and the time of his death answering exactly to his own predictions, it was whispered in the college, that (to use Anthony Wood's language), rather than there should be any mistake in the calculation, he sent up his soul to heaven through a slip about his neck; but for this insinuation there appears little foundation. He was a general scholar and severe student, of a melancholy yet humourous disposition, and appears to have been a man of extensive learning, which his memory enabled him to produce upon every subject. In his moral character, he was a man of great integrity, plain-dealing, and charity. He was principally known as the author of a very celebrated and popular work, entitled "The Anatomy of Melancholy," published first in quarto, and which afterwards went through several editions in folio, so that the bookseller acquired an estate by it. This book was compiled by our learned writer with a view of relieving his own melancholy; but it encreased to such a degree, that nothing could divert him but going to the bridge foot, and hearing the ribaldry of the bargemen, which seldom failed to throw him into a violent fit of laughter. In the intervals of his vapours, he was one of the most facetious companions in the university. The "Anatomy of Melancholy" is for the greater part a cento, though a very ingenious one. The quotations, which abound in every page, are pertinent; but if the author had made freer use of his invention, and less of his common-place book, his work, perhaps, would have been more valuable. However, he generally avoids the affected language, and ridiculous metaphors, which were common in that age. On Mr. Burton's monument in Christ church is his bust, with his nativity, and this description by himself, put up by his brother: "Paucis notus, paucioribus ignotus, hic jacet Democritus junior, cui vitam dedit et mortem Melancholia. Obiit viii. Id. Jan. A. C. MDCXXXIX." He left behind him a choice collection of books, many of which he bequeathed to the Bodleian library, and that of

Brazen-nose college. He left also a hundred pounds, for a fund to purchase five pounds' worth of books, every year, for the library of Christ church.

"Burton upon Melancholy," says archbp. Herring (Letters, 1777, 12mo), is an author, the pleasantest, the most learned, and the most full of sterling sense. The wits of queen Anne's reign, and the beginning of George I. were, he adds, not a little beholden to him:" but for nearly a century, the perusal of it was confined to those readers who are called "The Curious;" and within our memory it was usually rejected from the catalogues of eminent booksellers, as a work fitter for the stalls. Of late years, however, its reputation has revived in an uncommon degree, partly by incidental notices of it by Dr. Johnson, Messrs. Steevens and Malone, and the other annotators of Shakspeare, and partly by the attention paid to it by Dr. Ferriar of Manchester, who, in his "Illustrations of Sterne," has ingeniously pointed out how much that writer owes to Burton. Mr. T. Warton, in his History of Poetry, had also frequently referred to the "Anatomy." All this not only raised the price of the old editions, but encouraged the publication of a new one in 1800, which sold rapidly; yet Burton is a writer so much above the common level, that we suspect that, even now, he has acquired more purchasers than readers.[1]

BURTON (ROBERT) was a name placed in the title-pages of a numerous set of popular volumes printed about the end of the seventeenth and beginning of the eighteenth century, and sold by Nath. Crouch, a bookseller of that period, who is supposed to have composed them. In the Bodleian Catalogue, Burton is called "alias Nat Crouch," of whom Dunton says, "I think I have given you the very soul of his character, when I have told you that his talent lies at 'Collections.' He has melted down the best of our English histories into Twelve-penny-Books, which are filled with WONDERS, RARITIES, and CURIOSITIES, for you must know his title-pages are a little swelling."—Of his brother Samuel Crouch, Dunton speaks more favourably: "He is just and punctual in all his dealings—never speaks ill of any man—has a swinging soul of his own—would part with all he has to serve a friend—and *that's*

[1] Nichols's Hist. of Leicestershire.—Biog. Brit.—Ath. vol. I.—Warton's History of Poetry, vol. I. 62, 432; III. 295, 425, 434, 471, 483.

enough for one bookseller!" These Burton's books were formerly confined to the perusal of the lowest classes of readers, and were long called chapmen's books, and sold only by the petty booksellers, and at fairs, &c. But of late years they have become a favourite object with collectors, and their price has risen accordingly; and more completely to gratify the trifling taste of the age, some of them have been reprinted in a pompous and expensive manner. Being, therefore, from whatever cause, the subjects of modern attention, we shall subjoin a list of them, for which we are indebted to Mr. Malone. 1. "Historical Rarities in London and Westminster," 1681. 2. "Wars in England, Scotland, and Ireland," 1681. 3. "Wonderful prodigies of Judgment and Mercy," 1681. 4. "Strange and prodigious religious Customs and Manners of sundry Nations," 1683. 5. "English Empire in America," 1685. 6. "Surprising Miracles of Nature and Art," 1685, probably the same with "Admirable Curiosities of Nature," 1681. 7. "History of Scotland," 1685. 8. "History of Ireland," 1685. 9. "Two Journies to Jerusalem," 1685. 10. "Nine Worthies of the World," 1687. 11. "Winter's Evening's Entertainments," 1687. 12. "The English Hero, or the Life of Sir Francis Drake," 1687. 13. "Memorable Accidents, and unheard-of Transactions," 1693. 14. "History of the House of Orange," 1693. 15. "Martyrs in flames," 1695. 16. "Curiosities of England," 1697. 17. "History of Oliver Cromwell," 1698. 18. "Unparalleled Varieties," 1699. 18. "Unfortunate Court Favourites of England," 1706. 20. "History of the Lives of English Divines," 1709. 21. "Ingenious Riddles." 22. "Unhappy Princesses, or the history of Anne Boleyn, and Lady Jane Grey," 1710. 23. "Esop's Fables in prose and verse," 1712. 24. "History of Virginia," 1722. 25. "English acquisitions in Guinea and the East Indies," 1726. 26. "Female Excellency, or the Ladies' Glory," 1728. 27. "General History of Earthquakes," 1736. 28. "The English Heroine, or the Life and Adventures of Mrs. Christian Davis, commonly called Mother Ross." 29. "Youth's Divine Pastime."[1]

BURTON (WILLIAM), author of the "History of Leicestershire," and eldest son of Ralph Burton, esq. of Lind-

[1] Gough's Topography, vol. I.—Boswell's Life of Johnson.—Dunton's Life, p. 282, 287.

ley in Leicestershire, was born August 24, 1575, educated at the school of Nuneaton in Warwickshire, and while there distinguished himself by no common taste and skill in Latin poetry. He was admitted of Brazen-nose college, Oxford, 1591, and of the Inner Temple May 20, 1593, B. A. June 22, 1594, and was afterwards a barrister and reporter in the court of common pleas. But "his natural genius," says Wood, "leading him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters; and, look upon him as a gentleman, was accounted by all that knew him to be the best of his time for those studies, as may appear by his description of Leicestershire." The author himself says, he began his History of Leicestershire in 1597, not many years after his coming into the Inner Temple. In 1602 he corrected Saxton's map of that county, with the addition of eighty towns. His weak constitution not permitting him to follow his business, he retired into the country; and his great work, the "Description of Leicestershire," was published in folio, 1622. He tells his patron, George Villiers, duke of Buckingham, that "he has undertaken to remove an eclipse from the sun without art or astronomical dimension, to give light to the county of Leicester, whose beauty has long been shadowed and obscured;" and in his preface declares himself one of those who hold that "gloria totius res est vanissima mundi;" and that he was unfit and unfurnished for so great a business: "unfit," to use his own words, "for that myself was bound for another study, which is jealous, and will admit no partner; for that all time and parts of time, that could possibly be employed therein, were not sufficient to be dispensed thereon, by reason of the difficulty of getting, and multiplicity of kinds of learning therein. Yet if a partner might be assigned or admitted thereto, there is no study or learning so fit or necessary for a lawyer, as the study of antiquities." He was assisted in this undertaking by his kinsmen John Beaumont of Gracedieu, esq. and Augustus Vincent, rougecroix; but the church notes were taken by himself. He drew up the corollary of Leland's life, prefixed to the "Collectanea," with his favourite device, the sun recovering from an eclipse, and motto "Rilucera," dated Faledi 1612, from Falde, a pleasant village near Tutbury, Staffordshire, and a great patrimony belonging to his family, and then to him. The County History was dated from the

same village, Oct. 30, 1622. He also caused part of Leland's Itinerary to be transcribed 1631, and gave both the transcript and the seven original volumes to the Bodleian library 1632; as also Talbot's notes. To him his countryman Thomas Purefoy, esq. of Barwell, bequeathed Leland's Collectanea after his death 1612. Wood charges him with putting many needless additions and illustrations into these Collectanea, from which charge Hearne defends him. Wood adds, he made a useful index to them; which, Hearne says, was only of some religious houses and some authors. In 1625 he resided at Lindley, where, among other works, he compiled a folio volume (which still remains in MS.) under the title of "Antiquitates de Dadlington, manerio com. Leic. sive exemplificatio scriptorum, cartarum veterum, inquisitionum, rotulorum curiarum, recordorum, et evidentium probantium antiquitates dicti manerii de Dadlington, et hæreditatem de Burton in dicto manerio de Dadlington, quæ nunc sunt penès me Will'mum Burton de Lindley com. Leic. modernum dominum dicti manerii de Dadlington. Labore et studio mei Will'mi Burton de Lindley, apprenticii legum Angliæ, et socii Interioris Templi Londini; nuper habitantis apud Falde com. Staff. nunc apud Lindley, 25 Aug. 1625, æt. 50." He died at Falde, after suffering much in the civil war, April 6, 1645, and was buried in the parish church thereto belonging, called Hanbury. He left several notes, collections of arms and monuments, genealogies, and other matters of antiquity, which he had gathered from divers churches and gentlemen's houses. Derby collections are mentioned in Gascoigne's notes, p. 53, probably by himself. In Osborne's Catalogue, 1757, was "Vincent on Brooke," with MS notes by William Burton, probably not more than those on Cornwall, which Dr. Rawlinson had.—He was one of sir Robert Cotton's particular friends, and had the honour to instruct sir William Dugdale. He was acquainted with Somner; and Michael Drayton, esq. was his near countryman and acquaintance, being descended from the Draytons of Drayton, or Fenny Drayton, near Lindley. He married, 1607, Jane, daughter of Humphry Adderley, of Wedington, Warwickshire; by whom he had one son, Cassibelan, born 1609, heir of his virtues as well as his other fortunes, who, having a poetical turn, translated Martial into English, which was published 1658. He consumed the best part of his paternal estate, and died

Feb. 28, 1681, having some years before given most, if not all, his father's collections to Mr. Walter Chetwynd, to be used by him in writing the antiquities of Staffordshire. Several printed copies of Burton's Leicestershire, with MS notes by different persons, are existing in various collections *. — "The reputation of Burton's book," as Mr. Gough justly observes, "arises from its being written early, and preceded only by Lambarde's Kent 1576, Carew's Cornwall 1602, and Norden's Surveys; and it is in comparison only of these, and not of Dugdale's more copious work, that we are to understand the praises so freely bestowed on it, and because nobody has treated the subject more remotely and accurately; for Dugdale, says Burton, as well as Lambarde and Carew, performed briefly. The present volume, though a folio of above 300 pages, if the unnecessary digressions were struck out, and the pedigrees reduced into less compass, would shrink into a small work. The typographical errors, especially in the Latin, are so numerous, and the style, according to the manner of that time, so loose, that the meaning is often doubtful. The description is in alphabetical order, and consists chiefly of pedigrees and moot-cases." The author, sensible of its defect, greatly enlarged and enriched it with the addition of Roman, Saxon, and other antiquities, as appears from his letter to sir Robert Cotton, dated Lindley, June 9, 1627, still extant among Cotton's correspondences, in his library, Jul. C. iii. This book, thus augmented, was, with other MSS. by the same author, in the possession of Mr. Walter Chetwynd, of Ingestry, in Staffordshire, whom Camden in Staffordshire calls "venerandæ antiquitatis cultor maximus;" and afterwards came to, or was borrowed by, Mr. Charles King, tutor to Mr. Chetwynd, in whose hands Brokesby mentions it, and says Mr. Chetwynd made considerable additions to it. He died in 1693. Lord Chetwynd lent it to sir Thomas Cave, in whose hands Mr. Ashby saw it in 1763 †. It is continued to 1642. It is not necessary to say more of a work now so totally eclipsed, and rendered useless, by the more elaborate, accurate, and satisfactory "History of Leicestershire" lately published by Mr. Nichols, to which we may refer for many curious particu-

* These are particularized in the History of Hinckley, p. 131. A new edition of the Description of Leicestershire was absurdly printed in 1777, without the least improvement.

† This copy, now in the library of earl Talbot, was lent to Mr. Nichols when compiling his History of the county.

lars of Burton's life, and especially an account by himself in the form of a diary.[1]

BURTON (WILLIAM), another antiquary of the seventeenth century, son of William Burton of Atcham in Shropshire, was born in Austin Friars, London, educated in St. Paul's school, and became a student in Queen's college, Oxford, in 1625. When at the university, he was patronised by the learned Mr. Allen, of Glocester-hall, who appointed him Greek lecturer there. His indigence obliging him to leave the university in 1630, after he had taken the degree of bachelor of the civil law, he was for some time usher to Mr. Thomas Farnaby, a famous schoolmaster in Kent. He was afterwards master of the free grammar-school at Kingston upon Thames, in which station he continued till within two years of his death, when he retired to London, where he died in 1657, and was buried in St. Clement's Danes, Strand. He published, 1. "Laudatio funebris in obitum D. Thomæ Alleni," Oxon. 1633, 4to. 2. "Annotations on the first Epistle of Clement the Apostle to the Corinthians," Lond. 1647, and 1652, 4to. 3. "Græcæ Linguæ Historia," ibid. 1657, part of his lectures in Gloucester-hall, and printed with "Veteris Linguæ Persicæ Historia," with a recommendatory epistle by Langbaine. 4. "A Commentary on Antoninus's Itinerary, or Journey of the Roman Empire, so far as it concerneth Britain," Lond. 1658, fol. He also translated from the Latin of Alstedius, a book in favour of the doctrine of the Millenium, entitled "The beloved city, or the Saints' reign on earth a thousand years, &c." Lond. 1643, 4to. The "Commentary on Antoninus" procured him, from bishop Kennett, the character of the best topographer since Camden.[2]

BURY, RICHARD OF. See AUNGERVILLE; and add to the references, Archæologia, vol. X.

BUS (CÆSAR DE), founder of the society of the priests, or fathers, of the Christian doctrine, was born of a noble family at Cavaillon, Feb. 3, 1544. He at first cultivated poetry, and gave himself up to a life of pleasure, but afterwards reformed, lived in a most exemplary manner, went into holy orders, and travelled from place to place,

[1] Nichols's Leicestershire.—Ath. Ox. vol. II.—Biog. Brit.—Gent. Mag. LXI. and LXVIII.

[2] Wood's Athenæ, vol. II.—Gough's Topography, vol. I.—Knight's Life of Dean Colet, p. 402.

confessing and catechising. His zeal having procured him many disciples, he formed them into a society, whose principal duty was to teach what they called the Christian doctrine. He was appointed general of this society in 1598, the institution having been first approved by pope Clement VIII. in the preceding year. That which goes by the same name in Italy was founded by Mark Cusani, a Milanese knight, and was established by the approbation and authority of Pius V. and Gregory XIII. Cæsar de Bus had also some concern in establishing the Ursulines of France. He lost his sight about fourteen years before his death, which happened at Avignon, April 15, 1607. He left only a book of instructions, drawn up for his society, called "Instructions familieres sur les quatre parties de la Doctrine Chretienne," 1666, 8vo. His life was written by James Beauvais, 4to.[1]

BUSBEQUIUS, or BUSBEC (Augher Ghislen), was the natural son of the lord of Busbec, or Boesbec, and born at Commines, a town in Flanders, 1522. The early proofs he gave of extraordinary genius induced his father to spare neither care nor expence to get him properly instructed, and to obtain his legitimation from the emperor Charles V. He was sent to study at the universities of Louvain, Paris, Venice, Bologna, and Padua, and was some time at London, whither he attended the ambassador of Ferdinand, king of the Romans, and was present at the marriage of Philip and Mary. In 1554 he was appointed ambassador at Constantinople; but made a very short stay there. Being sent back the following year, his second embassy proved longer and more fortunate; for it lasted seven years, and ended in a beneficial treaty. He acquired a perfect knowledge of the state of the Ottoman empire, and the true means of attacking it with success; on which subject he composed a very judicious discourse, entitled "De re militari contra Turcam instituenda consilium." Without neglecting any thing that related to the business of his embassy, he laboured successfully for the republic of letters, collecting inscriptions, purchasing manuscripts, searching after rare plants, and inquiring into the nature of animals, and when he set out the second time to Constantinople, he carried with him a painter, to make drawings of the plants and animals that were unknown in the

[1] Moreri.—Dict. Hist.—Mosheim.

west. The relation which he wrote of his two journies to Turkey is much commended by Thuanus. He was desirous of passing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his sons; and when his daughter princess Elizabeth was married to Charles IX. of France, Busbec was nominated to conduct her to Paris. This queen gave him the whole superintendance of her houshold and her affairs, and, when she quitted France, on her husband's death, left him there as her ambassador, in which station he was retained by the emperor Rodolph until 1592, when, on a journey to the Low Countries, he was attacked by a party of soldiers, and so harshly treated as to bring on a fever which proved fatal in October of that year. He was a man of great learning, and an able antiquary. The public is indebted to him for the "Monumentum Anciranum," which would be one of the most curious and instructive inscriptions of antiquity, if it was entire, as it contained a list of the actions of Augustus. Passing through Ancyra, a city of Galatia, Busbec caused all that remained legible of that inscription to be copied from the marble of a ruined palace, and sent it to Schottus the Jesuit. It may be seen in Grævius's Suetonius. Gronovius published this Monumentum Anciranum at Leyden in 1695, with notes, from a more full and correct copy than that of Busbec. Busbec also wrote "Letters from France to the emperor Rodolph," which exhibit an interesting picture of the French court at that period. An edition of all his letters was published by Elzivir at Leyden, 1633, and at London in 1660, 12mo. His "Itinera Constantinopolitanum et Amasianum" was printed at Antwerp, 1582, 4to; "Legationis Turcicæ Epistolæ," Francfort, 1595, 8vo, &c.[1]

BUSBY (RICHARD), the most eminent schoolmaster in his time, was the second son of Richard Busby, of the city of Westminster, gent. but born at Lutton in Lincolnshire, September 22, 1606. He received his education in Westminster-school, as a king's scholar; and in 1624 was elected student of Christ Church. He took the degree of bachelor of arts Oct. 21, 1628; and that of master June 18, 1631; at which time he was esteemed a great master of the Greek and Latin tongues, and a complete orator.

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Dict. Hist.—Freheri Theatrum.—Saxii Onomast.

Towards the expence of taking his degrees, a sum was honourably voted him by the vestry of St. Margaret, Westminster (in all 11*l.* 13*s.* 4*d.*) which he afterwards as honourably repaid, adding to it an annual sum towards the maintenance of the parish school. On the 1st of July 1639, he was admitted to the prebend and rectory of Cudworth, with the chapel of Knowle annexed, in the church of Wells; of which he lost the profits during the civil wars; but found means to keep his student's place, and other preferment. He was appointed master of Westminster-school, December 13, 1640; in which laborious station he continued above fifty-five years, and bred up the greatest number of learned scholars that ever adorned any age or nation *. But he met with great uneasiness from the second master, Edward Bagshaw, who endeavoured to supplant him; but was himself removed out of his place for his insolence, in May 1658 (See EDWARD BAGSHAW). After the restoration, Mr. Busby's merit being noticed, his majesty conferred on him a prebend of Westminster, into which he was installed July 5, 1660; and the 11th of August following, he was made treasurer and canon-residentiary of Wells. On October 19, 1660, he took the degree of D. D. At the coronation of king Charles II. April 1661, he carried the Ampulla. In the convocation, which met June 24, the same year, he was proctor for the chapter of Bath and Wells; and one of those who approved and subscribed the Common Prayer-Book. He gave two hundred and fifty pounds towards repairing and beautifying Christ Church college and cathedral; and intended, but never completed the foundation of two lectures in the same college, one for the Oriental languages, and another for the mathematics; but he left a stipend for a catechetical lecture, to be read in one of the parish churches in Oxford, by a member of Christ Church †. He

* It was his boast that, at one time, sixteen out of the whole bench of bishops had been educated by him.

† Many reflections, equally ungenerous and unjust, have been cast upon the universities, in both which Dr. Busby intended to have founded a catechetical lecture, for refusing to accept of his donation, by which refusal the church is said to have suffered, a circumstance of which the author of the Confessional was glad to avail himself, and who has been quoted as an authority in the second edition of the Biog. Britannica by editors of congenial sentiments. It appears, however, from the account of this affair given in Anthony Wood's Life, that the institution was rejected solely on account of the terms and conditions annexed to it, which rendered it, at least, less agreeable to the universities, if not impossible to be accepted by them, consistently with their statutes.—A. Wood's Life, p. 314—318.

contributed also to the repair of Lichfield church. As for his many other benefactions, they are not upon record, because they were done in a private manner. This great man, after a long, healthy, and laborious life, died April 6, 1695, aged eighty-nine, and was buried in Westminster-abbey, where there is a curious monument erected to him. He composed several books for the use of his school, as, 1. "A short institution of Grammar," Cambr. 1647, 8vo. 2. "Juvenalis et Persii Satiræ," Lond. 1656, purged of all indecent passages. 3. "An English Introduction to the Latin Tongue," Lond. 1659, &c. 8vo. 4. "Martialis Epigrammata selecta," Lond. 1661, 12mo. 5. "Græcæ Grammaticæ Rudimenta," Lond. 1663, 8vo. 6. "Nomenclatura Brevis Reformata, adjecto cum Syllabo Verborum et Adjectivorum," At the end is printed "Duplex Centenarius Proverbiorum Anglo-Latino-Græcorum," Lond. 1667, &c. 8vo. 7. "Ἀνθολογία δευτέρα: sive Græcorum Epigrammatum Florilegium novum," Lond. 1673, &c. 8vo. 8. "Rudimentum Anglo-Latinum, Grammatica literalis et numeralis," Lond. 1688, 8vo. 9. "Rudimentum Grammaticæ Græco-Latinæ Metricum," Lond. 1689, 8vo.

As to his character, we are told by those who had the best opportunities of knowing him, that he was acquainted with all parts of learning, especially Philology; and of his skill in grammar, his works are sufficient proof. Notwithstanding his being the greatest master of it, he was the freest man in the world from that pedantic humour and carriage which hath made some of that profession ridiculous to the more sensible part of the world. No one ever trained up a greater number of eminent men, both in church and state, than himself; which was a plain demonstration of his uncommon skill and diligence in his profession. He extremely liked, and even applauded, and rewarded, wit in any of his scholars, though it reflected upon himself; of which many instances are still remembered. We are farther told, that there was an agreeable mixture of severity and sweetness in his manners; so that if his carriage was grave, it was at the same time full of good-nature, as his conversation was always modest and learned; but in his school he was extremely severe, and his character in this respect, probably exaggerated by tradition, is become almost proverbial. Several letters, however, from his scholars have been lately discovered, by which it appears that he was much beloved by them. His piety was unfeigned

and without affectation, and his steadfast zeal to the church, and loyalty to the crown, were eminent, and not without trials in the worst of times. But his greatest virtue was charity; in the discharge of which none ever took more care that his right hand should not know what his left did. As to his constitution of body, he was healthy to such a degree, that his old age proved altogether free from those diseases and infirmities which most commonly attend other persons: and as this was the consequence and reward of his chastity, sobriety, and temperance, so he spent this bodily strength altogether upon his indefatigable labours, in the education of youth in Westminster-school; which he never remitted till he was released of it by death, to which he submitted with the utmost constancy and patience. Mr. Seward informs us that he is said not to have allowed notes to any classical author that was read at Westminster. According to the late Dr. Johnson, Busby used to declare that his rod was his sieve, and that whoever could not pass through that was no boy for him. He early discovered the genius of Dr. South, lurking, perhaps, under idleness and obstinacy. "I see," said he, "great talents in that sulky boy, and I shall endeavour to bring them out," which he is said to have effected by means of very great severity. When the rev. Philip Henry, who was one of his scholars, requested leave to attend the nonconformist morning lecture at Westminster abbey, Busby granted his, or rather his mother's request, but did not suffer him to abate any part of his school-tasks. Henry says he never punished him but once, and that for telling a lie, and appointed him also to make a penitential copy of Latin verses, which when he brought, he gave him sixpence, and received him into favour. Henry farther informs us of the great pains Dr. Busby took with his scholars when they were to partake of the sacrament. When afterwards Henry was ejected for non-conformity, his old master said, "Prithee, child, who made thee a non-conformist?" to which Henry answered, "Truly, sir, you made me one, for you taught me those things that hindered me from conforming."—Many of Busby's witticisms are in circulation. His biographers give us the following: Once, in a large company, he sat at table between Mrs. South and Mrs. Sherlock, when the conversation turned upon wives. Dr. Busby said that he believed wives, in general, were good; "though, to be sure, there might be a

bad one *here*, and a bad one *there*." The late Mr. Duncombe informed the editors of the Biographia Brit. that the face on Dr. Busby's monument is said to have been copied from a cast taken after his death, as he would never sit for his picture; if so, whence came the portraits of him in Christ Church, Oxford?[1]

BUSCH (JOHN GEORGE), an eminent teacher and writer on commerce, was born Jan. 3, 1728, in the district of Lunebourg, and was for thirty years director of the commercial academy at Hamburgh, to which young men from all parts of Europe resorted for education in that branch. This establishment was indeed the only one of its kind, as professor Busch not only instructed his pupils in the theory, but afforded them opportunities of being introduced to the practice of commerce, for which purpose he had connexions with the first houses in Hamburgh, and himself acquired that experience which gives a peculiar value to his writings; these are all in the German language: 1. "The Theory of Commerce," Hamburgh, 1799, 3 vols. 8vo. 2. "On Banks," ibid. 1801, 8vo. 3. "On the Circulation of Money," ibid. 1800, 3 vols. 8vo. 4. "Various Essays on Commerce," ibid. 2 vols. 8vo. 5. "On Mathematical Studies as applicable to the business of civil life," 8vo. 6. "Encyclopædia of Mathematics," ibid. 1795. 7. "Experience and observations," ibid. 1794, 5 vols. 8vo. In 1778 he published, also in German, "A circumstantial account of the Commercial Academy of Hamburgh," 12mo; and in 1783, along with his partner Ebeling, published the first number of "The Merchant's Library," eight numbers of which were to be published annually, which perhaps is the work noticed above, "Experience," &c.[2]

BUSCHETTO DA DULICHIO, an architect of the eleventh century, was a native of the isle of Dulichio, and built the cathedral of Pisa, which still passes for one of the finest in all Italy, in the gothic style. Buschetto was a great machinist; and could move the heaviest loads with a very small force. It is marked on his tomb, "that ten girls could lift by his method, weights which a thousand

[1] Biog. Brit.—Ath. Ox. vol. II.—Nichols's Life and Correspondence of Atterbury.—Life of Philip Henry, edit. 1712.—Seward's Anecdotes.—Malone's Dryden, vol. I. 13, and II. 13.—Inquiries into the family of, Gent. Mag. LXV. p. 15.

[2] Dict. Hist.—Month. Rev. See Index.

yoke of oxen could not move, and a ship could scarcely carry."

Quod vix mille boum possent juga cuncta movere,
Et quod vix potuit per mare ferre navis,
Buschetti nisu, quod erat mirabile visu,
Dena puellarum turba levavit onus.

Though Buschetto lived in the age of ignorance and hyperbole, yet he partly deserved this praise. His disciples were numerous, and he is regarded as the principal founder of the science of architecture in modern Italy.[1]

BUSCHING (ANTHONY FREDERIC), an eminent geographer, was born at Stadthagen in Germany in 1724. After having been instructed in the learned languages, mathematics, and astronomy, by M. Hauber, at Copenhagen, he went, in 1744, to study divinity at Halle. In 1746, he published his first work, "An Introduction to the Epistle of St. Paul to the Philippians," which was followed by his "Lectures" on Isaiah and on the New Testament. Having been employed, in 1748, to superintend the education of the son of count Lynar, he accompanied that nobleman to Petersburgh in 1749, and in the course of this journey planned his new system of geography, for the completion of which he went in 1752 to Copenhagen. Here he edited a periodical work on the state of the arts and sciences in Denmark. In 1759, he accepted the office of extraordinary professor of philosophy at Gottingen, with a salary of 200 rix-dollars to enable him to complete his geography. In consequence of the death of Mosheim, he wished to succeed to the theological chair of Gottingen, but he had so openly avowed the principles of the new German theological school, that he was not only denied the professorship, but ordered afterwards to abstain from lecturing on the subject, or publishing any thing not approved of by the privy council of Hanover. This, however, did not prevent his being appointed professor of philosophy in 1759; and in 1761 he became pastor to a Lutheran congregation at Petersburgh, where he established a public school, sanctioned by Catherine the empress. He had a dispute soon after with his congregation, and removed to Altona. In 1766, he was appointed director of a school at Berlin, where he passed the remainder of his life. He died in 1793, and according to his own desire, was buried in his garden, where he had formerly buried his wife.

[1] Dict. Hist.

In his own delineation of his character, he acknowledges, that though he was candid and open-hearted, affable, ready to assist others, and of a compassionate disposition, he had behaved with harshness to many persons, and on various occasions. He expresses his confidence in the Supreme Being, his firm faith in the Saviour of the world, and his satisfaction with the dispensations of providence. His temper, he says, was warm, and occasionally irritable; and his firmness had sometimes assumed the appearance of obstinacy; and his quickness had betrayed him occasionally into precipitation. "I am moderate," says he, "in all things; contented with little, and master of my appetites. In my intercourse with the world I expect too much from myself; I am therefore often dissatisfied with my own conduct; and on that account wish to confine my intercourse within a very narrow circle, and to shun society. *I am free from pride,* but not void of ambition, though I often struggle with this passion, and on reflection endeavour to suppress it. I am so much attached to labour, that it seems to me a requisite to life, and that my impulse to it is greater than to any sensual pleasure whatever." Thiebault, in his "Original Anecdotes of Frederic the Great," assures us that in no country he met with a man whose vanity was equal to that of Busching. "I have heard," says Thiebault, "of two or three persons in Europe, who said there were, in their time, no more than three great men, Voltaire, Frederic, and themselves. To these persons M. Busching cannot be compared, for he never acknowledged any man to be so great as himself; in short, his excessive vanity rendered him absolutely intolerable."

Busching compiled above an hundred volumes, mostly elementary treatises on geography, history, &c. His system of "Geography," begun in 1754, formed six quarto volumes, and was often reprinted. An edition was published in English, 1762, also in 6 vols. 4to, but was an unfortunate speculation for the bookseller. He published also a "Magazine of Modern History and Geography," of which we have seen seventeen 4to. vols. from 1777 to 1788, consisting of a collection of original, authentic, and important papers, most of them in German, but some in French, relating to Portugal, Spain, France, &c. This is perhaps the most useful of his publications, and the

most unobjectionable as it is independent of style, in which he was very deficient.[1]

BUSEMBAUM (HERMAN), of Nottelen in Westphalia, a Jesuit, who died 1668, wrote a small "Medulla Theologiæ Moralis," 12mo, which La Croix, one of his brethren, has enlarged to two vols. folio; the last edition is 1757. The idea of the pope's authority, even over the persons of kings, is carried, in this work, to the height of extravagance: all secular tribunals, therefore, united in its condemnation. The parliament of Toulouse in 1757, and that of Paris in 1761, ordered it to be burnt.[2]

BUSH (PAUL), first bishop of Bristol, was born in 1490, and became a student at the university of Oxford about 1513, and five years after took the degree of B. A. being then, Wood says, numbered among the celebrated poets of the university. He afterwards became a brother of the order called Bonhoms, and after studying some time among the friars of St. Austin (now Wadham college) he was elected provincial of his order at Edington in Wiltshire, and canon residentiary of Sarum. In that station he lived many years, till at length king Henry VIII. being informed of his great knowledge in divinity and physic, made him his chaplain, and advanced him to the newly erected see of Bristol, to which he was consecrated June 25, 1542, at Hampton. Pits very erroneously says he was made bishop of Bristol by Edward VI. partly with a design to draw him from the ancient religion, and partly because they could not find among the reformers any other person of sufficient erudition. This author, however, allows that he denied the true faith by taking a wife, whom, as an excuse, Pits turns into a concubine. In consequence of this connection he was, on the accession of queen Mary, deprived of his dignity, and spent the remainder of his life in a private station at Bristol, where he died in 1558. He was buried on the north side of the choir of the cathedral, and a monument was afterwards erected to his memory; his wife was also buried here in 1553. Pits, and after him a congenial lover of popery, the late Mr. Cole, says, that he dismissed her of his own accord; but that is improbable, as there could be no necessity for such dismission till queen Mary's accession, which happened in July 1553, and the bishop's wife died in October following.

[1] Dict. Hist.—Rees's Cyclopedia.—Thiebault's Anecdotes, vol. II. p. 137.—Saxii Onomast. vol. VIII. [2] Dict. Hist.

Dr. Bush wrote, 1. "An exhortation to Margaret Burges, wife to John Burges, clothier, of Kingswood, in the county of Wilts," London, printed in the reign of Edward VI. 2. "Notes on the Psalms," London, 1525. 3. "Treatise in praise of the Crosse." 4. "Answer to certain queries concerning the abuses of the Mass," in Burnet's History of the Reformation, Records, No. 25. 5. "Dialogues between Christ and the Virgin Mary." 6. "Treatise of salves and curing remedies," 8vo. printed by Redman, no date. 7. "A little Treatise in English, called the Extirpation of Ignorancy, &c." in verse, printed by Pinson, without date, 4to, and dedicated to the lady Mary. 8. "Carmina diversa."[1]

BUSHEL (THOMAS), a man once of considerable eminence for his philosophical pursuits, was born about 1594, of a good family at Cleve Prior, in Worcestershire, and was educated at Oxford, as Wood thinks, in Baliol college. He was afterwards taken into the service of sir Francis Bacon, who, when lord chancellor, made him seal-bearer, and in other respects patronized him liberally. He afterwards travelled, directing his attention chiefly to mineralogy, some curious experiments in which he made at Enston in Oxfordshire, where he constructed a curious cistern, erected a banquetting house, &c. which in 1636, he exhibited to king Charles I. and his queen, who gave orders that the place should be called after her, Henrietta. Here likewise he entertained the royal visitors with a kind of mask, poetical addresses, &c. which were afterwards published under the title of "The several Speeches and Songs at the presentment of the Rock at Enston, to the queen's most excellent majesty," Oxon. 1636, 4to. Soon after Mr. Bushel became farmer of his majesty's mines in Wales, which he worked with great skill and indefatigable labour; and having obtained his majesty's grant to coin silver, he supplied the army at Oxford, when the parliament had got possession of the Tower mint. When the parliament army reached Wales, he was obliged to make his escape with other men of known loyalty. Aubrey informs us that about the time Cromwell was made protector, Mr. Bushel concealed himself in a house in Lambeth marsh, and he constantly lay in a long garret, hung, with

[1] Ath. Ox. vol. I. many additions to which in this article will be found in Mr. Bliss's new edition.—Tanner.—Bale and Pits.—Strype's Cranmer, p. 310, 320, 362.—Strype's Memorials, vol. III. p. 172.—Ritson's Bibliographia.

black baize; at one end was painted a skeleton extended on a mattress; at the other, was a small pallet bed; and the walls were covered with various emblems of mortality. Here he continued above a year, till his friends had made his peace with the protector. After the restoration he obtained an act of parliament for working certain mines in Somersetshire, but what progress he made we are not told. He died in 1674. Besides the pamphlet already noticed, he published "A just and true remonstrance of his Majesty's Mines Royal in Wales," Lond. 1642, 4to; and an "Extract, or Abstract of the lord chancellor Bacon's Philosophical Theory of Mineral Prosecutions," Lond. 1660.[1]

BUSLIDIUS, or BUSLEIDEN (JOHN), a native of Arlon in Luxemburgh, in the sixteenth century, owed his success in life to his brother Francis, who died archbishop of Besançon in 1500. By his interest he became master of requests, a member of the sovereign council of Mechlin, and held several ecclesiastical benefices. His genius and learning recommended him to the friendship and correspondence of many of the learned men of his time, particularly Erasmus and sir Thomas More. He was employed in embassies to pope Julius II. Francis I. of France, and Henry VIII. of England; and in 1517, he was sent into Spain by Charles V. but falling sick at Bourdeaux, he died August 26 of that year. He left a considerable property to found three professorships at Louvain for Latin, Greek, and Hebrew, which composed what was called the *Collegium Trilingue*. Erasmus says this institution gave much disgust to the illiterate members of the church there, who, he adds, were vexed that three tongues should be in request. Several verses, speeches, and epistles written by Buslidius, were found after his death, but the only piece published is a letter prefixed to sir Thomas More's Utopia.[2]

BUSSIERES (JOHN DE), a French Jesuit, was born in 1607, either at Villa Franca in Beaujolais, or at Lyons, and became a very frequent and admired writer, although little of his fame has reached modern times. He died in 1678. His French poetry is now forgot, but his Latin poetry published at Lyons in 1675, 8vo, still has some admirers; and in his "Scanderbeg," an epic poem, and his "Rhea," are some animated passages. He published also an abridgment of the History of France, and another,

[1] Wood's Ath. vol. II.—Lysons's Environs, vol. I.
[2] Gen. Dict.—Foppen Bibliotheca Belgica.—Moreri.—Jortin's Erasmus.

in Latin, of the universal history, called "Floscoli Historiarum," which he afterwards translated into French, under the title "Parterre historique," Lyons, 1672, 12mo; the ridiculous dedication of which to the Virgin Mary may be seen in Seward's Anecdotes. He wrote also "Memoires de Ville Franche en Beaujolais," 1671, 4to; and a history of Spain, still in manuscript.[1]

BUSSY. See RABUTIN.

BUTLER (ALBAN), author of the "Lives of the Saints," the second son of Simon Butler, esq. of Appletree, in the county of Northampton, was born in 1710, and educated for a short time at a school in Lancashire, whence in his eighth year he was sent to the English college at Douay, where he applied himself with uncommon diligence to the studies prescribed in that Roman catholic seminary, and was admired for his early piety. After completing his course, he was admitted an alumnus, and appointed professor of philosophy, in lecturing on which he followed the Newtonian system, then gaining ground in the foreign universities, in preference to the systems of Wolfe and Leibnitz, in which he discovered some things irreconcileable with the opinions of the church. He was next appointed professor of divinity, and while at this college published his first work, "Letters on the History of the Popes, published by Mr. Archibald Bower," which were written with ease and good humour, and shew various and extensive learning. In 1745 he accompanied the late earl of Shrewsbury, and the hon. James and Thomas Talbot, on their travels through France and Italy. On his return from these travels, he was sent on the English mission, and wished to be settled in London; where he might have access to literary society and the public libraries, with a view to complete his "Lives of the Saints," on which he had long been engaged; but the vicar apostolic of the middle district claimed him, as belonging to that district, and appointed him, much against his will, to a mission in Staffordshire. Here, however, he did not remain long, being appointed chaplain to Edward duke of Norfolk, and to superintend the education of Mr. Edward Howard, his nephew and presumptive heir, whom he accompanied abroad, but who died soon. During his being at Paris, on this occasion, he completed and sent to press his "Lives

[1] Moreri.—Dict. Hist.

of the Saints, which is said to have cost him the labour of thirty years. At the finishing of it he gave, what his biographer very truly calls, a very edifying instance of humility. The manuscript of the first volume having been submitted to Mr. Challoner, the vicar-apostolic of the London district, he recommended the omission of all the notes, that the work might be less expensive and more useful. It is easy to suppose what it must have cost our author to consign to oblivion the fruit of so much labour. He obeyed, however, and to this circumstance it is owing, that in the first edition the notes are omitted. Some years after, he published the "Life of Mary of the Cross," a nun in the English convent of the poor Clares at Rouen, not, strictly speaking, a piece of biography, but a vehicle for instructions on religious life on Roman catholic principles.

Sometime after our author's return to England from his travels with Mr. Edward Howard, he was chosen president of the English college at St. Omer's, in which station he continued until his death. He had projected many works besides those already mentioned, and among them, his treatise on the "Moveable Feasts," which was published, after his death, under the inspection of Mr. Challoner. He proposed writing the lives of bishop Fisher and Sir Thomas More, and had made copious collections for both, some of which are in the hands of his biographer. He had begun a treatise on "Natural and revealed religion," being dissatisfied with what Bergier had published on those subjects. Three volumes of his "Discourses" have been published since his decease. As a preacher, however, we are told, that he almost wholly failed. His sermons were sometimes interesting and pathetic; but they were always desultory, and almost always immeasurably long. His "Short life of Sir Toby Matthews," has lately been published by his biographer. His literary correspondence was very extensive, and among other correspondents of distinction, may be mentioned the learned Lambertini, afterwards pope Benedict XIV. and the late Dr. Lowth, bishop of London; and the assistance he afforded to English men of literature has been liberally acknowledged by Dr. Kennicot, and others. After a life spent in devotion to his profession, and in various studies, he died May 15, 1773, in the sixty-third year of his age; and was interred in the chapel of the English college at St. Omers, where a monument of white marble was erected to his memory, with an elegant

Latin inscription. His "Lives of the Saints," although not free from the peculiarities of his predecessors in that branch of biography, is a work of great value and research. It was first published in 1745, 5 vols. 4to; and in 1779, or 1780, an edition was published at Dublin, in 12 vols. 8vo; and in 1799—1800, at Edinburgh, in the same form, to which his nephew, Charles Butler, esq. barrister at law, prefixed a life, from which the preceding sketch is taken. [1]

BUTLER (CHARLES), an ingenious writer of the seventeenth century, was born in 1559, at High Wycomb, in Buckinghamshire; and entered a student into Magdalen hall, Oxford, in 1579, where he took a degree in arts; and was translated to Magdalen college, and made one of the bible clerks. Soon after, he became master of the free school at Basingstoke in Hampshire; and had the cure of a small church in the neighbourhood. About 1600 he was promoted to the vicarage of Lawrence Wotton, in Hampshire; which Wood thinks a very inadequate preferment for a scholar of his abilities. There, however, he appears to have remained until his death, March 29, 1647, in his eighty-eighth year. He wrote: 1. "The Feminine Monarchy; or a Treatise on Bees," Oxon. 1609, 8vo, and Lond. 1623, Oxon. 1634, 4to; a work not more curious for its matter, than for the manner of printing, abounding in new characters, which appear to have been cast on purpose, and a very singular mode of orthography. It was afterwards translated into Latin by Rich. Richardson, of Emanuel college, Cambridge, Lond. 1673, 8vo. 2. "Rhetoricæ libri duo," Oxon. 1618; often reprinted. 3. "De propinquitate matrimonium impediente regula generalis," on the marriage of cousin-germans, a work much approved by Dr. Prideaux, Oxon. 1625, 4to. 4. "Oratoriæ libri duo," Oxon. 1633, 4to, Lond. 1635, 8vo. 5. "English Grammar," Oxon. 1634, 4to. 6. "The Principles of Music," Lond. 1636, 4to. Dr. Johnson, in the preface to his Dictionary, gives an account of his "Grammar," with a specimen of his orthography from his "Treatise on Bees." Of his "Principles of Music," Dr. Burney says, that it was the only theoretical or didactic work published on the subject of music during the reign of king Charles I. and that it contains more knowledge in a small compass than any other

[1] Life as above, 8vo. 1800.—As the Lives of the Saints is become a very scarce and expensive book, it may not be unuseful to add, that a very good "Selection and Abridgement" was published at Newcastle in 1799, 2 vols. 8vo.

of the kind in our language; but the Saxon and new characters he uses, in order to explode such letters as are redundant, or of uncertain powers, render this musical tract somewhat difficult to peruse.[1]

BUTLER (JAMES), duke of Ormond, an eminent statesman, the son of Thomas Butler, esq. a branch of the Ormond family, was born at Newcastle house, in Clerkenwell, 1610. On the decease of Thomas, earl of Ormond, his grandfather Sir Walter Butler, of Kilcash, assumed the title, and his father was styled by courtesy viscount Thurles. After the death of his father, in 1619, who left a widow and seven children in embarrassed circumstances, this title devolved upon him. In 1620 he was sent over to England by his mother, and educated partly at a school at Finchley, in Middlesex, but king James claiming the wardship of him, he was put under the tuition of archbishop Abbot, who instilled in him that love for the protestant religion which he afterwards displayed on so many occasions. On the death of king James he was taken home by his grandfather the earl of Ormond; and in 1629 he married his cousin, lady Elizabeth Preston, a match which terminated some disputes that had long been agitated between the families. In 1630 he purchased a troop of horse in Ireland, and two years after succeeded, by the death of his grandfather, to the earldom of Ormond. During the earl of Strafford's viceroyalty in Ireland, his talents were much noticed by that nobleman, who predicted his future fame. On the commencement of the rebellion in Ireland in 1641, he was appointed lieutenant-general and commander in chief of an army of only 3000 men, but with this inconsiderable force, and a few additional troops raised by himself, he resisted the progress of the rebels, and in 1642 dislodged them from the Naes near Dublin, raised the blockade of Drogheda, and routed them at Kilrush. His exertions, however, being impeded by the jealousies of the lords justices and of the lord lieutenant, the king, that he might act without controul, gave him an independent commission under the great seal, and created him marquis of Ormond. In 1643 he obtained a considerable victory with a very inferior force over the rebels under the command of the Irish general Preston, but for want of suitable encouragement, he was under a necessity of concluding a cessation

[1] Ath. Ox. vol. II.—Burney and Hawkins's Histories of Music.—Fuller's Worthies.

of hostilities, for which measure he was much blamed in England; though he availed himself of it by sending over troops to the assistance of the king, who was then at war with the parliament. His majesty, however, duly appreciating his services, appointed him lord lieutenant of Ireland, in the room of the earl of Leicester, in the beginning of the year 1644; but in the exercise of this office, he had to contend both with the rebellious spirit of the old Irish, and the machinations of the English parliament, and after maintaining an unsuccessful struggle for three years, he was, in 1647, obliged to sign a treaty with the parliament's commissioners, and to come over to England, where he waited on the king at Hampton-court, and obtained his majesty's full approbation of all his proceedings; but in the hazardous state of public affairs he thought it most prudent to provide for his own safety by embarking for France.

During his short residence in this country, he corresponded with the Irish for the purpose of inducing them to engage in the royal cause; and having engaged lord Inchiquin to receive him in Munster, he landed at Cork, after escaping the imminent danger of shipwreck, in 1648, and on his arrival, adopted measures which were not a little assisted by the abhorrence which the king's death excited through the country; and in consequence of this favourable impression, the lord lieutenant caused Charles II. to be immediately proclaimed. But Owen O'Neile, instigated by the pope's nuncio, and supported by the old Irish, raised obstacles in his way, which he determined to overcome by the bold enterprise of attacking the city of Dublin, then held for the Parliament by governor Jones. This enterprise, however, failed, with very considerable loss on the part of the marquis; and soon after Cromwell arrived in Ireland, and having stormed Drogheda, surrendered it to military execution, thus striking terror into the Irish, so that they becoming dissatisfied with the lord lieutenant, and insisting on his leaving the kingdom, he embarked for France, in 1650, and joined the exiled family. In order to retrieve his affairs, the marchioness went over to Ireland, and having in some measure succeeded in exempting her own estate from forfeiture, she remained in the country, and never saw her husband till after the restoration. In the mean while the marquis was employed in various commissions in behalf of the king; and he rendered essen-

tial service to his cause by rescuing the duke of Gloucester out of the hands of the queen-mother, and preventing her severe treatment from inducing him to embrace the Catholic religion. He was also instrumental in detaching the Irish Catholic regiments from the service of France, one of which he was appointed to command, and in obtaining the surrender of the town of St. Ghilan, near Brussels, to the Spaniards. In a secret embassy to England for the purpose of inquiring into the actual state of the royal party, he had some narrow escapes from the spies of Cromwell; and at length, when Charles II. was restored to the throne of his ancestors, the Marquis accompanied him, and not only recovered his large estates in the county of Tipperary, but was raised to the dignity of duke of Ormond, and officiated as lord high steward of England at the king's coronation. In 1662, he was again appointed lord lieutenant, and had considerable success in reducing the country to a state of tranquillity; and he promoted various very important and lasting improvements, particularly with respect to the growth of flax and manufacture of linen. His attachment to earl Clarendon, however, involved him in the odium which pursued that great man; and notwithstanding the purity of his conduct, he was deprived of his government by the machinations of the duke of Buckingham, in 1669; but in the same year he was elected to the office of chancellor of the university of Oxford. In 1670 a desperate design was formed against him by colonel Blood, whom he had imprisoned in Ireland on account of his having engaged in a plot for the surprisal of Dublin castle. Blood, being at this time in London, determined to seize his person, in his return from an entertainment given in the city to the Prince of Orange; and in the prosecution of his purpose, his accomplices dragged the duke out of his coach, and placed him behind one of them who was on horseback, in order to convey him to Tyburn, and execute him on the public gallows; or, as others say, to take him out of the kingdom, and compel him to sign certain papers relating to a forfeited estate of Blood. The duke by his struggles threw both the man and himself from the horse, and by seasonable assistance he was released from the custody of these assassins. This daring act of violence excited the king's resentment; but Blood, for certain reasons, having been taken into favour, his Majesty requested the duke to forgive the insult. To

which message he replied, "that if the king could forgive Blood for attempting to steal his crown, he might easily forgive him for an attempt on his life; and that he would obey his Majesty's pleasure without inquiring into his reasons." For seven years the duke was neither in favour with the court nor employed by it; but at length, in 1677, he was surprised by a message announcing the king's intention to visit him. The object of this visit was to disclose his Majesty's resolution of appointing him to the lord lieutenancy of Ireland; and this resolution had been adopted by the influence of the duke of York, who had reason to imagine, that the "cabal," or court party, proposed to introduce the duke of Monmouth into this high station in the room of the earl of Essex, who had been removed. In order to counteract this plan, the duke of York recommended his grace of Ormond to the king, as the most likely person to engage general confidence, and to unite discordant parties in both countries. On this the duke consented, and upon his arrival adopted vigorous measures for disarming the papists and maintaining public tranquillity; and though he did not escape calumny, the king determined to support him against all attempts for removing him, and declared with an oath, "that while the duke of Ormond lived, he should never be put out of that government." He opposed the duke only in the measure of calling a parliament in Ireland for settling affairs, to which the king would not give his consent. In 1682, when he came over to England to acquaint the king with the state of his government, he was advanced to the dignity of an English dukedom; but, notwithstanding this mark of royal favour, he had given such offence by his importunity with respect to an Irish parliament, that immediately on his return he was apprised of an intention to remove him. Upon the accession of James, the duke caused him to be proclaimed, and soon after resigned his office and came over to England. Although the duke's principles did not suit the projects of the new reign, he was treated with respect by the king, and received from him the honour of a visit whilst he was confined to his chamber with the gout. He died at Kingston-hall, in Dorsetshire, July 21, 1688, in the seventy-eighth year of his age, and was buried in Westminster-abbey.

He was, without doubt, one of the best as well as the greatest men of his time; had all the virtues requisite to

adorn a man of his rank, and very few foibles. In respect to his personal accomplishments, he was exceeded by none, and equalled but by few: he had the look and air of a man of quality; a very graceful and easy behaviour, which at the same time was full of dignity, and created respect in all that saw him. He spoke extremely well, both in private conversation and upon public occasions, and expressed himself with much facility and freedom. He had a very comprehensive genius, so that there were few subjects that he was not master of; and yet, with all his parts and all his experience, he was extremely modest. His political principles were entirely agreeable to the constitution: he was loyal to his prince in all circumstances, and without any regard to consequences. He understood the interest of the nation, and pursued it steadily. He thought that the law was to be the guide of sovereigns as well as subjects, and therefore judged it his duty to assert it upon all occasions. He was descended from a very noble and fortunate family, and was himself the most fortunate of that family. He was extremely happy in domestic concerns, living with the duchess in the most sincere friendship, as well as the most tender affection; regarding her death, which happened about four years before his own, as the greatest misfortune of his life. He passed through a long life and variety of fortunes with honour and reputation; was esteemed and beloved by the good men of all parties; and died universally regretted.[1]

BUTLER (THOMAS), earl of Ossory, son of the former, was born in the castle of Kilkenny, July 9, 1634. He distinguished himself by a noble bravery, united to the greatest gentleness and modesty, which very early excited the jealousy of Cromwell, who committed him to the Tower; where, falling ill of a fever, after being confined near eight months, he was discharged. He afterwards went over to Flanders, and on the restoration attended the king to England; and from being appointed colonel of foot in Ireland, was raised to the rank of lieutenant-general of the army in that kingdom. On the 14th of September 1666, he was summoned by writ to the English house of lords, by the title of lord Butler, of Moore-park. The same year, being at Euston in Suffolk, he happened to hear the firing of guns at sea, in the famous battle with

[1] Biog. Brit.—Carte's Life of the Duke of Ormond, 2 vols. fol.

the Dutch that began the 1st of June. He instantly prepared to go on board the fleet, where he arrived on the 3d of that month; and had the satisfaction of informing the duke of Albemarle, that prince Rupert was hastening to join him. He had his share in the glorious actions of that and the succeeding day. His reputation was much increased by his behaviour in the engagement off Southwold Bay. In 1673 he was successively made rear-admiral of the blue and the red squadrons; and on the 10th of September, the same year, was appointed admiral of the whole fleet, during the absence of prince Rupert. In 1677 he commanded the English troops in the service of the prince of Orange; and at the battle of Mons contributed greatly to the retreat of marshal Luxemburg, to whom Lewis XIV. was indebted for the greatest part of his military glory. His speech, addressed to the earl of Shaftesbury, in vindication of his father, was universally admired: it even confounded that intrepid orator, who was in the senate what the earl of Ossory was in the field. He died July 30, 1680, aged forty-six. The duke of Ormond his father said, "he would not exchange his dead son for any living son in Christendom." [1]

BUTLER (JOHN), late bishop of Hereford, was born at Hamburgh, probably of English parents, Dec. 1717. In his early days he acted as private tutor in the family of Mr. Child the banker. He was then a popular preacher in London, and possessed of sound parts, indefatigable industry, a good figure, and agreeable manners. Being introduced to Mr. Bilson Legge, he assisted that gentleman in the political controversy with lord Bute, and rendered him farther services in calculations on public finance. It was probably through this connection that Dr. Hayter, bishop of London, appointed Mr. Butler his first chaplain, who obtained also the living of Everley in Wiltshire, about the same time. On the recommendation of lord Onslow, he was constituted one of the king's chaplains, and obtained a prebend in Winchester cathedral. Commencing a political writer, he espoused the cause of lord North in all the measures of administration, and particularly in that of the American war, which he endeavoured to justify in several pamphlets. In reward of these services, he was made archdeacon of Surrey, and procured a Lambeth de-

[1] Biog. Brit.—Charnock's Biog. Navalis.

gree of D. D. from the archbishop of Canterbury. His next promotion was to the see of Oxford, which was given him by the minister (lord North) in 1777, on the advancement of Dr. Lowth to the bishoprick of London; and the living of Cuddesden was held by Dr. Butler at the same time, being annexed to the see of Oxford; but this preferment was rendered locally unpleasant from the circumstance of his not having been regularly graduated at either of the universities. He, however, retained it till 1788, when he was advanced to the bishopric of Hereford, over which he presided until his death at his palace at Hereford, Dec. 10, 1802. He was twice married. His first wife was the mistress of a boarding-school in Westminster; his second, the sister and one of the coheiresses of sir Charles Vernon, of Farnham in Surrey; but he had issue by neither. He underwent the operation of lithotomy at the age of sixty, which he long survived, although in his latter days he was kept alive by great care and attention. Although charitable and even munificent in his lifetime, he left a very considerable fortune to his executors and friends. He was an eloquent, pleasing, and impressive preacher, always from short-hand notes, and very distinct and audible in his delivery, although his voice was weak.

Dr. Butler published some occasional sermons and charges, nearly the whole of which he collected and republished in 1801, under the title of "Select Sermons: to which are added, Two Charges to the Clergy of the Diocese," 8vo, and styles them "posthumous," nor did he survive the publication above a year. He assigns as a motive for preparing this volume for the press, that "being permitted to survive his capacity of paying due attention to clerical duty as a preacher, he became weary at last of being totally useless." Of his political tracts it may, perhaps, be difficult to procure a list, as they were published without his name. Some of those in defence of lord North's measures are said to have appeared under the name *Vindex*. If Almon may be credited, his first publications, while connected with the whigs, and in opposition to lord Bute, were, 1. "An Answer to the Cocoa-Tree (a pamphlet so called), from a Whig," 1762. 2. "A consultation on the subject of a Standing Army, held at the King's Arms tavern, on the 28th of February, 1763." 3. "Serious Considerations on the Measures of the present Administra-

tion," *i. e.* the administration of lord Bute. 4. "Account of the Character of the right hon. Henry Bilson Legge." He must, however, have changed his sentiments when he afterwards supported the measures of lord North's administration: yet we find his name among the list of persons suspected to have written Junius's Letters, for which there seems, in his case, very little foundation.[1]

BUTLER (JOSEPH), a prelate of the most distinguished character and abilities, was born at Wantage in Berkshire, in 1692. His father, Mr. Thomas Butler, who was a reputable shopkeeper in that town, observing in his son Joseph an excellent genius and inclination for learning, determined to educate him for the ministry, among the protestant dissenters of the presbyterian denomination. For this purpose, after he had gone through a proper course of grammatical literature, at the free grammar-school of his native place, under the care of the rev. Mr. Philip Barton, a clergyman of the church of England, he was sent to a dissenting academy, then kept at Gloucester, but which was soon afterwards removed to Tewkesbury, the principal tutor of which was Mr. Jones, a man of uncommon abilities and knowledge. At Tewkesbury, Mr. Butler made an extraordinary progress in the study of divinity; of which he gave a remarkable proof in the letters addressed by him, whilst he resided at Tewkesbury, to Dr. Samuel Clarke, laying before him the doubts that had arisen in his mind concerning the conclusiveness of some arguments in the doctor's "Demonstration of the Being and Attributes of God." The first of these letters was dated November the 4th, 1713; and the sagacity and depth of thought displayed in it immediately excited Dr. Clarke's particular notice. This condescension encouraged Mr. Butler to address the doctor again upon the same subject, which, likewise, was answered by him; and the correspondence being carried on in three other letters, the whole was annexed to the celebrated treatise before mentioned, and the collection has been retained in all the subsequent editions of that work. The management of this correspondence was entrusted by Mr. Butler to his friend and fellow-pupil Mr. Secker, who, in order to conceal the affair, undertook to convey the letters to the

[1] Duncombe's Collections for the Antiquities of Hereford, vol. 1. 4to, 1804.—Gent. Mag. LXXII. LXXIII. LXXV. LXXVI.—Almon's Anecdotes, vol. I. p. 70.—Woodfall's Junius, vol. I. p. 119.

post-office at Gloucester, and to bring back Dr. Clarke's answers. When Mr. Butler's name was discovered to the doctor, the candour, modesty, and good sense with which he had written, immediately procured him his friendship. Our young student was not, however, during his continuance at Tewkesbury, solely employed in metaphysical speculations and inquiries. Another subject of his serious consideration was, the propriety of his becoming a dissenting minister. Accordingly, he entered into an examination of the principles of non-conformity; the result of which was, such a dissatisfaction with them, as determined him to conform to the established church. This intention was at first very disagreeable to his father, who endeavoured to divert him from his purpose; and with that view called in the assistance of some eminent presbyterian divines; but finding his son's resolution to be fixed, he at length suffered him to be removed to Oxford, where he was admitted a commoner of Oriel college, on the 17th of March, 1714. At what time he took orders is uncertain, but it must have been soon after his admission at Oxford, if it be true, as is asserted, that he sometimes assisted Mr. Edward Talbot in the divine service, at his living of Hendred near Wantage. With this gentleman, who was the second son of Dr. William Talbot, successively bishop of Oxford, Salisbury, and Durham, Mr. Butler formed an intimate friendship at Oriel college, which laid the foundation of all his subsequent preferments, and procured for him a very honourable situation when he was only twenty-six years of age. In 1718, at the recommendation of Mr. Talbot and Dr. Clarke, he was appointed by sir Joseph Jekyll to be preacher at the Rolls. This was three years before he had taken any degree at the university, where he did not go out bachelor of law till the 10th of June, 1721, which, however, was as soon as that degree could statutably be conferred upon him. Mr. Butler continued at the Rolls till 1726, in the beginning of which year he published, in one volume 8vo, "Fifteen Sermons preached at that Chapel." In the mean time, by the patronage of Dr. Talbot, bishop of Durham, to whose notice he had been recommended (together with Mr. Benson and Mr. Secker) by Mr. Edward Talbot on his death-bed, our author had been presented first to the rectory of Haughton, near Darlington, in 1722, and afterwards to that of Stanhope in the same diocese, in 1725. At Haughton there

was a necessity for rebuilding a great part of the parsonage-house, and Mr. Butler had neither money nor talents for that work. Mr. Secker, therefore, who had always the interest of his friends at heart, and had acquired a very considerable influence with bishop Talbot, persuaded that prelate to give Mr. Butler, in exchange for Haughton, the rectory of Stanhope, which was not only free from any such incumbrance, but was likewise of much superior value, being indeed one of the richest parsonages in England. Whilst our author continued preacher at the Rolls chapel, he divided his time between his duty in town and country; but when he quitted the Rolls, he resided, during seven years, wholly at Stanhope, in the conscientious discharge of every obligation appertaining to a good parish priest. This retirement, however, was too solitary for his disposition, which had in it a natural cast of gloominess: and though his recluse hours were by no means lost either to private improvement or public utility, yet he felt at times very painfully the want of that select society of friends to which he had been accustomed, and which could inspire him with the greatest chearfulness. Mr. Secker, therefore, who knew this, was extremely anxious to draw him out into a more active and conspicuous scene, and omitted no opportunity of expressing this desire to such as he thought capable of promoting it. Having himself been appointed king's chaplain in 1732, he took occasion, in a conversation which he had the honour of holding with queen Caroline, to mention to her his friend Mr. Butler. The queen said she thought he had been dead. Mr. Secker assured her he was not. Yet her majesty afterwards asked archbishop Blackburne if he was not dead? His answer was, "No, madam, but he is buried." Mr. Secker, continuing his purpose of endeavouring to bring his friend out of his retirement, found means, upon Mr. Charles Talbot's being made lord chancellor, to have Mr. Butler recommended to him for his chaplain. His lordship accepted and sent for him; and this promotion calling him to town, he took Oxford in his way, and was admitted there to the degree of doctor of law, on the 8th of December, 1733. The lord chancellor, who gave him also a prebend in the church of Rochester, had consented that he should reside at his parish of Stanhope one half of the year.

Dr. Butler being thus brought back into the world, his

merit and talents soon introduced him to particular notice, and paved the way for his rising to those high dignities which he afterwards enjoyed. In 1736, he was appointed clerk of the closet to queen Caroline; and, in the same year, he presented to her majesty a copy of his celebrated treatise, entitled "The Analogy of Religion, natural and revealed, to the constitution and course of Nature." His attendance upon his royal mistress, by her especial command, was from seven to nine in the evening every day; and though this was interrupted by her death in 1737, yet he had been so effectually recommended by her, as well as by the late lord chancellor Talbot, to his majesty's favour, that, in the next year, he was raised to the highest order of the church, by a nomination to the bishopric of Bristol; to which see he was consecrated on the 3d of December, 1738. King George II. not being satisfied with this proof of his regard to Dr. Butler, promoted him, in 1740, to the deanry of St. Paul's London; into which he was installed on the 24th of May in that year, and finding the demands of this dignity to be incompatible with his parish duty at Stanhope, he immediately resigned that rich benefice. Besides our prelate's unremitted attention to his peculiar obligations, he was called on to preach several discourses on public occasions, which were afterwards separately printed, and have since been annexed to the later editions of the Sermons at the Rolls chapel. In 1746, upon the death of Dr. Egerton, bishop of Hereford, Dr. Butler was made clerk of the closet to the king; and in 1750, he received another distinguished mark of his majesty's favour, by being translated to the see of Durham on the 16th of October in that year, upon the decease of Dr. Edward Chandler. Our prelate, being thus appointed to preside over a diocese with which he had long been connected, delivered his first, and indeed his last charge to his clergy, at his primary visitation in 1751. The principal subject of it was, "External Religion." The bishop having observed, with deep concern, the great and growing neglect of serious piety in the kingdom, insisted strongly on the usefulness of outward forms and institutions, in fixing and preserving a sense of devotion and duty in the minds of men. In doing this, he was thought by several persons to speak too favourably of pagan and popish ceremonies, and to countenance, in a certain degree, the cause of superstition. Under that apprehension, an able and spirited

writer, who was understood to be a clergyman of the church of England, published in 1752, a pamphlet, entitled "A serious inquiry into the use and importance of External Religion: occasioned by some passages in the right reverend the lord bishop of Durham's Charge to the Clergy of that diocese; humbly addressed to his lordship." Many persons, however, and, we believe, the greater part of the clergy of the diocese, did not think our prelate's charge so exceptionable as it appeared to this author. The charge, which was first printed at Durham, was afterwards annexed to Dr. Butler's other works, by Dr. Halifax.

By his promotion to the see of Durham, our worthy bishop was furnished with ample means of exerting the virtue of charity, the exercise of which was his highest delight. But this gratification he did not long enjoy. He had been but a short time seated in his new bishopric, when his health began visibly to decline; and having been complimented, during his indisposition, upon account of his great resignation to the divine will, he is said to have expressed some regret, that he should be taken from the present world so soon after he had been rendered capable of becoming much more useful in it. In his last illness, he was carried to Bristol, to try the waters of that place; but, these proving ineffectual, he removed to Bath, where, being past recovery, he died on the 16th of June, 1752. His corpse was conveyed to Bristol, and interred in the cathedral there, where a monument, with an inscription, is erected to his memory. On the greatness of bishop Butler's intellectual character we need not enlarge; for his profound knowledge, and the prodigious strength of his mind, are amply displayed in his incomparable writings. His piety was of the most serious and fervent, and perhaps somewhat of the ascetic kind. His benevolence was warm, generous, and diffusive. Whilst he was bishop of Bristol, he expended, in repairing and improving the episcopal palace, four thousand pounds, which is said to have been more than the whole revenues of the bishopric amounted to, during his continuance in that see. Indeed he used to say that the deanery of St. Paul's paid for it. Besides his private benefactions, he was a contributor to the Infirmary at Bristol, and a subscriber to three of the Hospitals at London. He was, likewise, a principal promoter, though not the first founder, of the Infirmary at Newcastle, in Northumberland. In supporting the hospitality and dig-

nity of the rich and powerful diocese of Durham, he was desirous of imitating the spirit of his patron, bishop Talbot. In this spirit, he set apart three days every week for the reception and entertainment of the principal gentry of the country. Nor were even the clergy who had the poorest benefices neglected by him. He not only occasionally invited them to dine with him, but condescended to visit them at their respective parishes. By his will, he left five hundred pounds to the society for propagating the gospel in foreign parts, and some legacies to his friends and domestics. His executor was his chaplain, the rev. Dr. Nathaniel Forster, a divine of distinguished literature, who was especially charged to destroy all his manuscript sermons, letters, and papers. Bishop Butler was never married. The bishop's disposition, which had in it a natural cast of gloominess, was supposed to give a tincture to his devotion. As a proof of this, and that he had even acquired somewhat of a superstitious turn of mind, it was alleged, that he had put a cross in his chapel at Bristol. The cross was a plain piece of marble inlaid. This circumstance, together with the offence which some persons had taken at his charge delivered at Durham, might possibly give rise to a calumny, that, almost fifteen years after his death, was advanced concerning him, in an obscure and anonymous pamphlet, entitled "The Root of Protestant Errors examined." It was there said, that our prelate died in the communion of the church of Rome. Of this absurd and groundless charge, we shall take no other notice, than to transcribe what the worthy and learned Dr. Porteus has written concerning it, in his Life of Archbishop Secker. "This strange slander, founded on the weakest pretences and most trivial circumstances that can be imagined, no one was better qualified to confute than the archbishop; as well from his long and intimate knowledge of bishop Butler, as from the information given him at the time by those who attended his lordship in his last illness, and were with him when he died. Accordingly, by an article in a newspaper, signed *Misopseudes*, his grace challenged the author of that pamphlet to produce his authority for what he had advanced; and in a second article defended the bishop against him; and in a third (all with the same signature) confuted another writer, who, under the name of 'A real Protestant,' still maintained that ridiculous calumy. His antagonists were effectually subdued, and

his superiority to them was publicly acknowledged by a sensible and candid man, who signed himself, and who really was 'A dissenting Minister.' Surely, it is a very unwise piece of policy, in those who profess themselves enemies to popery, to take so much pains to bring the most respectable names within its pale; and to give it the merit of having gained over those who were the brightest ornaments and firmest supports of the protestant cause."

His deep learning and comprehensive mind appear sufficiently in his writings, particularly in his work entitled "The Analogy of Religion," in praise of which too much cannot be said. The purity of the intention, the force of reasoning, and the copiousness of illustration, render it one of the greatest performances that the combination of virtue with intelligence ever gave rise to. It is, however, occasionally obscure from the nature of the subject, as well as from the extreme pains its ingenious author took to prevent its being so; the endeavouring (as he used to tell a friend of his) to answer, as he went along, every possible objection that might occur to any one against any position of his in this book; so that, perhaps, "inopem illum copia fecit." The world have great obligations to the bishop of St. Asaph (Dr. Halifax) for an analysis of it, which must be of great use to young persons, and to men not much inured to abstruse reasoning. It has, appended to it, a very elegantly written account of his life, in which he very ably defends him against the charge of popery above mentioned. In the volumes of sermons published by Butler himself, there are three that have a particular relation to his larger work. These are analysed by Dr. Halifax in his account of his life and writings, 1786.[1]

BUTLER (SAMUEL), a poet of a very singular cast, was born at Strensham in Worcestershire, and baptized Feb. 8, 1612. His father's condition is variously represented. Wood mentions him as competently wealthy; but the author of the short account of Butler, prefixed to Hudibras, who, Dr. Johnson erroneously says, was Mr. Longueville, asserts he was an honest farmer with some small estate, who made a shift to educate his son at the grammar-school of Worcester, under Mr. Henry Bright, from whose care he removed for a short time to Cambridge; but, for want of money, was never made a member of any college. Wood

[1] Biog. Brit.—Forbes's Life of Beattie.—Tytler's Life of Kames.

leaves us rather doubtful whether he went to Cambridge or Oxford; but at last makes him pass six or seven years at Cambridge, without knowing in what hall or college: yet it can hardly be imagined that he lived so long in either university, but as belonging to one house or another; and it is still less likely that he could have so long inhabited a place of learning with so little distinction as to leave his residence uncertain. Dr. Nash has discovered that his father was owner of a house and a little land, worth about eight pounds a year, still called Butler's tenement. Wood had his information from his brother, whose narrative placed him at Cambridge, in opposition to that of his neighbours, which sent him to Oxford. The brother's seems the best authority, till, by confessing his inability to tell his hall or college, he gives reason to suspect that he was resolved to bestow on him an academical education, but durst not name a college, for fear of detection. Having, however, discovered an early inclination for learning, his father placed him at the free-school of Worcester; whence he was sent, according to the above report, for some time to Cambridge. He afterwards returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croomb, an eminent justice of the peace for that county, with whom he lived some years in an easy and reputable station. Here he found sufficient leisure to apply himself to whatsoever learning his inclinations led him; which was chiefly history and poetry; adding to these, for his diversion, music and painting*. He was afterwards recommended to that great encourager of learning, Elizabeth countess of Kent; in whose house he had not only the opportunity of consulting all kinds of books, but of conversing with Mr. Selden, who often employed him to write letters beyond sea, and translate for him. He lived some time also with sir Samuel Luke, a gentleman of an ancient family in Bedfordshire, and a famous commander under Oliver Cromwell. Whilst he resided in this gentleman's family, it is generally supposed that he planned, if he did not write, the celebrated Hudibras; under which character it is thought he intended

* The anonymous author of his life tells us, he had seen some pictures, said to be of Butler's drawing, in Mr. Jefferys's family in 1710. His early inclination to that noble art procured him afterwards the friendship of Mr. Samuel Cooper, one of the most eminent painters of that time. Life, p. 5. Some pictures, said to be his, were shewn to Dr. Nash, at Earl's Croomb; but when he inquired for them some years afterwards, he found them destroyed, to stop windows, and owns that they hardly deserved a better fate.

to ridicule that knight. After the restoration of Charles II. he was made secretary to Richard earl of Carbury, lord president of the principality of Wales, who appointed him steward of Ludlow-castle, when the court was revived there. In this part of his life, he married Mrs. Herbert, a gentlewoman of a good family; and lived, says Wood, upon her fortune, having studied the common law, but never practised it. A fortune she had, says his biographer, but it was lost by bad securities. In 1663 was published the first part, containing three cantos, of the poem of "Hudibras," which, as Prior relates, was made known at court by the taste and influence of the earl of Dorset, and when known, it was necessarily admired: the king quoted, the courtiers studied, and the whole party of the royalists applauded it. Every eye watched for the golden shower which was to fall upon the author, who certainly was not without his share in the general expectation. In 1664 the second part appeared; the curiosity of the nation was rekindled, and the writer was again praised and elated. But praise was his whole reward. Clarendon, says Wood, gave him reason to hope for "places and employments of value and credit;" but no such advantages did he ever obtain. It is reported, that the king once gave him 300 guineas; but of this temporary bounty we find no proof. Wood relates that he was secretary to Villiers duke of Buckingham, when he was chancellor of Cambridge: this is doubted by the other writer, who yet allows the duke to have been his frequent benefactor. That both these accounts are false there is reason to suspect, from a story told by Pack, in his account of the life of Wycherley, and from some verses which Mr. Thyer has published in the author's Remains. "Mr. Wycherley," says Pack, "had always laid hold of any opportunity which offered of representing to the duke of Buckingham how well Mr. Butler had deserved of the royal family, by writing his inimitable Hudibras; and that it was a reproach to the court, that a person of his loyalty and wit should suffer in obscurity, and under the wants he did. The duke always seemed to hearken to him with attention enough; and, after some time, undertook to recommend his pretensions to his majesty. Mr. Wycherley, in hopes to keep him steady to his word, obtained of his grace to name a day, when he might introduce that modest and unfortunate poet to his new patron. At last an appointment was made, and the place of meeting was

agreed to be the Roebuck. Mr. Butler and his friend attended accordingly: the duke joined them; but, as the devil would have it, the door of the room where they sat was open, and his grace, who had seated himself near it, observing a pimp of his acquaintance (the creature too was a knight) trip by with a brace of ladies, immediately quitted his engagement, to follow another kind of business, at which he was more ready than in doing good offices to men of desert; though no one was better qualified than he, both in regard to his fortune and understanding, to protect them; and, from that time to the day of his death, poor Butler never found the least effect of his promise*!" Such is the story. The verses are written with a degree of acrimony, such as neglect and disappointment might naturally excite; and such as it would be hard to imagine Butler capable of expressing against a man who had any claim to his gratitude. Notwithstanding this discouragement and neglect, he still prosecuted his design; and in 1678 published the third part, which still leaves the poem imperfect and abrupt. How much more he originally intended, or with what events the action was to be concluded, it is vain to conjecture. Nor can it be thought strange that he should stop here, however unexpectedly. To write without reward is sufficiently unpleasing. He had now arrived at an age when he might think it proper to be in jest no longer, and perhaps his health might now begin to fail. He died Sept. 25, 1680; and Mr. Longueville, having unsuccessfully solicited a subscription for his interment in Westminster abbey, buried him at his own cost

* He had promises of a good place from lord Clarendon; but they were never accomplished. No one was more generous to him than the earl of Dorset, who, being himself an excellent poet, knew how to set a just value upon the ingenious performances of others; and we are told, he owed it to that nobleman, that the court tasted his Hudibras. It soon became the chief entertainment of the king, who often pleasantly quoted it in conversation. It is said his majesty ordered Butler the sum of 3000*l.* but the order being written in figures, somebody through whose hands it passed, by cutting off a cypher, reduced it to 300*l.* It passed all the offices without any fee, at the solicitation of Mr. William Longueville of the Temple, lord Danby being at that time high treasurer. When Mr. Longueville brought this order, Butler, calling to mind that he owed more than that sum to different persons, desired Mr. Longueville to pay away the whole gratuity, which that gentleman did accordingly, and Butler did not receive a shilling of the king's bounty. This seems to have been the only court favour he ever received. "Granger was informed by Dr. Pearce, who named for his authority Mr. Lowndes of the treasury, that Butler had a yearly pension of an hundred pounds. This is contradicted by all tradition, by the complaints of Oldham, and by the reproaches of Dryden; and I am afraid will never be confirmed." Dr. JOHNSON.

in the church-yard of Covent Garden. Dr. Simon Patrick read the service. About sixty years afterwards, Mr. Barber, a printer, lord mayor of London, bestowed on him a monument in Westminster abbey.

After his death were published three small volumes of his posthumous works, and lately, two volumes more have been printed by Mr. Thyer of Manchester, indubitably genuine. From none of these pieces can his life be traced, or his character discovered. Some verses, in the last collection, shew him to have been among those who ridiculed the institution of the Royal Society, of which the enemies were for some time very numerous and very acrimonious; for what reason it is hard to conceive, since the philosophers professed not to advance doctrines, but to produce facts; and the most zealous enemy of innovation must admit the gradual progress of experience, however he may oppose hypothetical temerity. In this mist of obscurity passed the life of Butler, a man whose name can only perish with his language. The mode and place of his education are unknown; the events of his life are variously related; and all that can be told with certainty is, that he was poor.

In these particulars we have chiefly followed the account drawn up by Dr. Johnson for his edition of the English Poets, and must refer to the same for that eminent critic's masterly dissertation on the merit of Butler as a poet. In 1744, Dr. Grey published an edition of Hudibras, 2 vols. 8vo, with plates by Hogarth, and notes illustrative of those passages and allusions which, from the lapse of time, were becoming obscure. This long remained the standard edition, until in 1794, Dr. Nash, the historian of Worcestershire, published a new edition in 2 vols. 4to, and one of notes, abridged, improved, and corrected from Dr. Grey's edition; with an inquiry into the life of Butler, containing, however, few particulars that are not generally known.[1]

BUTLER (WILLIAM), one of the greatest physicians, and most capricious humourists of his time, was born at Ipswich, about 1535, and educated at Clare-hall, Cambridge, of which he became fellow. He afterwards settled at Cambridge as a physician, without taking a medical degree. His sagacity in judging of distempers was very great, and his method of cure was sometimes as extraor-

[1] Biog. Biog.—Johnson's Poets.—Cibber's Lives, &c.

dinary; he was bold and singular in his practice, and the oddity of his manners gave him a very great character among the vulgar, who conceived that he must possess extraordinary abilities. Mr. Aubrey informs us, that it was usual for him to sit among the boys, at St. Mary's church, in Cambridge; and that when he was sent for to king James at Newmarket, he suddenly turned back to go home, and that the messenger was forced to drive him before him. We find he was consulted along with sir Theodore Mayerne and others in the sickness which proved fatal to prince Henry; and it is said that at the first sight of him, Butler from his cadaverous look made an unfavourable prognostic. The reputation of physic was very low in England before Butler's time; hypothetical nonsense was reduced into system, not only in medicine, but also in other arts and sciences. Many droll stories have travelled down to us, of some extraordinary cures as strangely performed; for these the reader is referred to Winwood's Memorials, vol. III. Richardi Parkeri, Sceletos Cantabrigiensis, Fuller, Prax. Mayern. p. 66; and Wood in his account of Francis Tresham, esq. He died Jan. 29, 1618, aged eighty-two, and lies buried in St. Mary's church, in Cambridge, with an elegant and pompous epitaph over him. He left no writings behind him. [1]

BUTTER (WILLIAM), M. D. a native of Derbyshire, or according to Mr. Boswell, of Scotland, was born in 1726. After the usual school education, he went to Edinburgh, where he resided about seven years, and during his medical course of study, published "A method of cure for the Stone, chiefly by injections," 1754, 12mo, and "Dissertatio de frigore quatenus morborum causa," 1757, 8vo. In 1761 he took his degree of M. D. and published for his inaugural thesis, "Dissertatio Medica et Chirurgica de Arteriotomia," a subject on which he is said to have held some bold opinions, and when at Edinburgh, made an attempt publicly to open the carotid artery of a patient in the hospital, but after making the first incision, the patient fainted, and the operation, which he intended to renew next day, was prevented by the interference of the managers of the hospital. He afterwards practised medicine for several years at Derby, whence, in 1778, he removed and settled in London. In 1773 he published a treatise

[1] Granger.—Fuller's Worthies.—Birch's Life of Prince Henry.

on the kink-cough, the name he gives to the tussis convulsiva, or whooping-cough. In the cure he relied principally on the efficacy of the extract of hemlock, which he considered as a specific in the complaint. Two years after, he gave an account of the puerperal fever, as it appeared in Derbyshire and some of the adjacent counties, 8vo; in 1782, "A Treatise on the Worm Fever;" in 1783, "An improved method of opening the Temporal Artery;" and in 1794, a treatise on the angina pectoris, first described by Dr. Heberden. His account of it is published in the second volume of "Medical Transactions," by the royal college of physicians. Dr. Butter calls it the diaphragmatic gout, and thinks it generally curable. In the fit he gives opium with aromatics, and for the cure he recommends pills with aloes and soap, to keep the body soluble. These, with temperance, he says, will usually succeed in putting an end to the complaint. In 1801, he published "A Treatise on the Venereal Rose," in which he considers virulent gonorrhea as a species of erysipelas, and resorts to his favourite hemlock for a cure. He died at his house in Lower Grosvenor-street, March 21, 1805. His practice in London was not very extensive, nor had he the good fortune to procure the approbation of his brethren to his writings. Striving to be an inventor, he became a nostrum-monger, and in his latter days his manners had none of that polish which procures respect.[1]

BUXTON (JEDEDIAH), an extraordinary calculator, was born at Elmeton, or Elmton, a small village not far from Chesterfield, in Derbyshire. His grandfather John Buxton was vicar of Elmeton, and his father William Buxton was schoolmaster in the same parish. We cannot precisely ascertain the year in which Jedediah was born; but it is probable that it was in 1704 or 1705. Notwithstanding the profession of his father, Jedediah's education seems to have been totally neglected, for he was never taught either to read or write. How he came first to know the relative proportions of numbers, their denominations and powers, he never could remember; but upon these his attention was constantly riveted, and he scarcely took any notice of external objects, except with respect to their numbers. If any space of time was mentioned before

[1] Gent. Mag. vol. LXXV.—European Mag.—New Catalogue of Living English Authors.—Boswell's Life of Johnson.

him, he would soon after say that it contained so many minutes; and if any distance, he would assign the number of hair breadths in it, even when no question was asked him by the company. His power of abstraction was so great, that no noise whatever could disturb him, and when asked any question, he would immediately reply, and return to his calculation without any confusion, or the loss of more time than the answer required. A person who had heard of his astonishing performances, meeting with him accidentally, in order to try his calculating powers, proposed to him the following question: In a body whose three sides are 23,145,789 yards, 5,642,732 yards, and 54,965 yards, how many cubical eighths of an inch? After once naming the several figures distinctly, one after the other, in order to assure himself of the several dimensions, this self-taught calculator fell to work amidst more than a hundred of his fellow-labourers, and the proposer of the question leaving him for about five hours, returned and found Jedediah ready with his answer, which was exactly right. A variety of questions, too numerous to be here inserted, he would solve in very little time, by the mere force of memory. He would multiply any number of figures, either by the whole or any part of them, and at different times, and store up the various products in his memory, so as to give the answers several months after. He would work at several questions; first begin one and work it half through; then another, and so on, working in this manner six or eight questions, and would either as soon as finished, or several months after, tell the result. This extraordinary man would stride over a piece of land, and tell the contents of it with as much exactness as if he had measured it by the chain; and in this manner he measured the whole lordship of Elmton, of some thousand acres, belonging to sir John Rhodes, and brought him the contents, not only in acres, roods, and perches, but in square inches, and after this reduced them into square hair-breadths, computing forty-eight to each side of the inch, which produced an incomprehensible number.

His perpetual application to figures prevented him from making the smallest acquisition in any other branch of knowledge; for, beyond mere calculation, his ideas were as confined, perhaps, as those of a boy at ten years of age in the same class of life. The only objects of Jedediah's

curiosity, next to figures, were the king and royal family; and his desire to see them was so strong, that in the beginning of spring, 1754, he walked up to London for that purpose, but was obliged to return disappointed, as his majesty had removed to Kensington just as he arrived in town. He was however introduced to the royal society, whom he called the *volk of the siety court.* He was likewise taken to see the tragedy of Richard III. at Drury-lane, and it was expected that the novelty of every thing in this place, together with the splendour of the surrounding objects, would have fixed him in astonishment, or that his passions would in some degree have been roused by the action of the performers, even if he did not fully comprehend the dialogue. Instead of this, during the dances his attention was engaged in reckoning the number of steps. After a fine piece of music, he declared that the innumerable sounds produced by the instruments perplexed him beyond measure, but he counted the words uttered by Mr. Garrick in the whole course of the entertainment, and affirmed that in this he had perfectly succeeded. He lived to about seventy years of age, but the exact time of his death we cannot learn. He was married, and had several children.[1]

BUXTORF (JOHN), the first of a learned family, was born at Camen, in Westphalia, in 1564, and became an eminent Calvinist divine, and professor of the Hebrew and Chaldaic languages at Basil, a situation which he filled with great reputation until his death, in 1629. During his Hebrew studies, he availed himself of the assistance of the ablest Jews, and from them acquired a fondness for rabbinical learning. The first of his works was his great dictionary, entitled "Lexicon Chaldaicum, Talmudicum et Rabbinicum," printed at Basil in 1639, which is absolutely necessary for understanding the Rabbins, being more extensive than that of R. David of Pomis, printed at Venice in 1587. He wrote also a small dictionary of Hebrew and Chaldaic words in the Bible, which is very methodical. There is nothing more complete than his "Treasury of the Hebrew Grammar," 2 vols. 8vo. He also printed a great Hebrew Bible at Basil, in 1618, 4 vols. fol. with the Rabbins, the Chaldaic paraphrases, and the

[1] Many more singular particulars of this man may be seen in Gent. Mag. vol. LI. LIII. and LIV.

Massora, after the manner of the great Bible of Venice; but father Simon thinks it incorrect. To this Bible is commonly added the Tiberias of the same author, which is a commentary upon the Massora; where he explains at large what the Rabbins think of it, and expounds in Latin the terms of the Massora, which are very difficult. He follows rabbi Elias the Levite, in his exposition of those terms. He has also published "Synagoga Judaica," 1682, 8vo, where he exposes the ceremonies of the Jews; which, though it abounds in learning, does not greatly shew the judgment of the compiler, who insists too much upon trifles, merely for the sake of rendering the Jews ridiculous. The small abridgment of Leo of Modena upon this subject, translated by father Simon, is far better. We have besides some other books of the same author, among which is his "Bibliotheca of the Rabbins," a curious work; but there have been since his time a great many discoveries made in that part of learning. They who have a mind to write Hebrew, may make use of the collection of Hebrew letters, which he has published under the title of "Institutio Epistolaris Hebraica," 1629, 8vo. He compiled also, "Concordantiæ Hebraicæ," published by his son in 1632.[1]

BUXTORF (JOHN), the son of the preceding, was born at Basil, in 1599, and became professor of the Oriental language there, with no less taste and skill in the Hebrew and the Rabbins, than his father. He translated some Rabbins, and among others, the "Moreh Nevochim" of Maimonides, and the book entitled Cosri. He also writ upon the Hebrew, Chaldaic, and Syriac grammars. His Hebrew Concordance is much esteemed; and being heir of his father's opinion as well as Jewish literature, he has defended the antiquity of the points and vowels of the Hebrew text against Lewis Capellus, in a book entitled "Tractatus de punctorum vocalium & accentuum in libris Veteris Testamenti Hebraicis origine, antiquitate, & auctoritate," Basil, 1648. There is a great number of passages of the Rabbins cited in this book. He has also written another book, much more valuable, against the critiques of the said Ludovicus Capellus, with this title: "Anticritica; seu vindiciæ veritatis Hebraicæ adversus

[1] Moreri. — Dict. Hist. — Saxii Onomast. — Baillet Jugemens. — Blount's Censura.

Ludovici Capelli criticam, quam vocat sacram," Basil, 1653. He composed several dissertations upon different matters relating to the Jewish literature, in which he excelled; and died in 1664.

Many learned men, who admire the rabbinical excellence of these two great men, are not always satisfied with their judgment. They believe these authors too much led by the Rabbins; and that Capellus, though not so deep in Hebrew, has written more judiciously upon this argument. They add, that the strong fancy which a great part of the German and Geneva divines have for the Hebrew points, proceeds in good measure from the regard they had for the two Buxtorfs, whose opinions they implicitly followed. Father Simon has spoken but slightly of them: "The two Buxtorfs," says he, "who have got much reputation, especially among the Protestants, have in most of their works, only shewn themselves extremely prejudiced in favour of the Rabbins, without having consulted any other authors." But Buxtorf the father received the highest encomiums from all the learned of his time. In particular, Gerard Vossius, in the funeral oration which he made for Erpenius, says, that "Europe had not a more knowing and learned man, nor one who was better versed in the Rabbins, and in such books as related to the Talmud, than Buxtorf." Joseph Scaliger goes farther, and says, that Buxtorf "ought to be considered as the master of the Rabbins. He declares him to be the only man who understood the Hebrew language thoroughly; and that notwithstanding his grey beard, he would gladly be his scholar;" which was the highest compliment that could be paid to so young a man as Buxtorf then was. Isaac Casaubon entertained exactly the same opinion of him as Scaliger; and adds, that "there is a great deal of candour, and an air of honesty, which runs through all his writings."[1]

BUXTORF (JOHN JAMES), either son or nephew to the preceding, was likewise an able orientalist, and succeeded his father in the professorship on his death in 1664, and died in 1704. He made various translations from rabbinical works, and added a supplement to the "Bibliotheca Rabbinica." Niceron attributes to him the "Florilegium

[1] Moreri.—Dict. Hist.—Freheri Theatrum.—Saxii Onomast.

Hebraicum," Basil, 1648, 8vo, but he must have been too young at that time for such a work.[1]

BUXTORF (JOHN), nephew of the second Buxtorf, was the fourth professor of Oriental languages, of that family, who occupied that post during a whole century. They have been all censured for too great an attachment to Rabbinism, to the accents and vowel-points of the Hebrew tongue. This Buxtorf died in 1732, leaving treatises on the Hebrew language, dissertations, verses, sermons, and a son who shewed himself worthy of his learned ancestors.[2]

BYAM (HENRY), D.D. a learned preacher and loyalist in the seventeenth century, the son of Laurence Byam, of Luckham, or East Luckham, near Dunster, in Somersetshire, was born there Aug. 31, 1580, and in Act term 1697, was entered of Exeter college, Oxford, where, in 1699, he was elected a student of Christ-church. In both colleges his application was such as to make him be considered as one of the greatest ornaments of the university; and when he took orders, one of the most acute and eminent preachers of the age. After taking the degree of B. D. in 1612, he succeeded his father in the rectory of Luckham, and a Mr. Fleet in that of Salworthy, adjoining. In 1631 he became a prebendary of Exeter, and on the meeting of parliament, was unanimously chosen by the clergy of his diocese, to be their clerk in convocation. In the beginning of the rebellion he was one of the first who were apprehended for their loyalty, but making his escape, joined the king at Oxford, where he was, with others, created D. D. In the king's cause his zeal and that of his family could not fail to render him obnoxious. He had not only assisted in raising men and horse for his majesty, but of his five sons, four were captains in the army. His estate, therefore, both clerical and private, was exposed to the usual confiscations; and to add to his sufferings, his wife and daughter, in endeavouring to escape to Wales by sea, were both drowned. When the prince Charles, afterwards Charles II. fled from England, Dr. Byam accompanied him first to the island of Scilly, afterwards to that of Jersey, where he officiated as chap-

[1] Dict. Hist.—Saxii Onomast. The relationship of the two last Buxtorfs is variously given in our authorities.

[2] Moreri.—Dict. Hist.—Freheri Theatrum.—Saxii Onomast. See the preface to Taylor's Hebrew Concordance, vol. I. 1756, fol.

lain until the garrison was taken by the parliamentary forces. He contrived afterwards to live in obscurity until the restoration, when he was made canon of Exeter, and prebendary of Wells, but we do not find that his services were rewarded by any higher preferment. He died June 16, 1669, and was buried in the chancel of the church at Luckham, where a monument with an inscription by Dr. Hamnet Ward was erected to his memory. His works were: "Thirteen Sermons, most of them preached before his majesty Charles II. in his exile," Lond. 1675, 8vo. These were published after his death by Hamnet Ward, M. D. vicar of Sturminster-Newton-Castle, in Dorsetshire, with some account of the author. Dr. Byam was the father of the governor alluded to in Southern's play of Oroonoko, whom the profligate Mrs. Behn endeavoured to stigmatize from private pique.[1]

BYFIELD (NICHOLAS), a puritan divine of considerable eminence in the beginning of the seventeenth century, was the son of Richard Byfield, minister of Stratford-upon-Avon, and was born in Warwickshire about the year 1579. He became a servitor of Exeter college, Oxford, in Lent term 1596, and remained at the university upwards of four years, but left it without taking a degree. He was admitted, however, into holy orders, and was soon after invited to be pastor of St. Peter's church, Chester, which he gladly accepted, and continued there for several years, "much followed and admired," says Wood, "by the precise party, who esteemed his preaching profitable, and his life pious." He was a strict observer of Sunday, on which subject he preached and wrote, and this involved him in a controversy, particularly with Edward Brerewood the mathematician. (See BREREWOOD.) The observation of the Sabbath was at this time a subject of much controversy, and many pamphlets were written on both sides, with the warmth natural at a period of increasing religious dissension. From Chester Mr. Byfield removed, in 1615, to the vicarage of Isleworth, where he died in 1622, leaving behind him an excellent character for learning, success in his ministry, and a pious and peaceable disposition. He was the author of many popular works, which are enumerated by Wood. Of these, his "Commentary

[1] Ath. Ox. vol. II.—Walker's Sufferings of the Clergy, p. 29.—Private communication from a descendant.

on the First Epistle of St. Peter," 1637, fol. and "on Colossians," 1628, fol. are held in the highest estimation, and confirm the character which Wood, somewhat reluctantly, gives of him. Dr. Gouge, of Blackfriars, who drew up an account of his death, informs us that on his body being opened, a stone was taken out of his bladder that weighed thirty-three ounces; and was in length and breadth about thirteen inches, and solid, like a flint. A print of him was published by Richardson, in 1790, with an account of this very remarkable case. The noted Adoniram Byfield, a zealous adherent to the commonwealth revolution, was his son; and Richard Byfield, another ejected non-conformist, was his half brother; but neither had his meek, loyal, and submissive spirit. Adoniram is one of the few persons who have been, by name, stigmatized by Butler in his "Hudibras." He was the father of Dr. Byfield, the noted Sal volatile doctor, who in his epitaph is said to be "Diu *volatilis* tandem *fixus*."[1]

BYNG (GEORGE), lord viscount Torrington, an eminent naval officer, was descended from a family long seated in Kent, his direct ancestor Robert Byng, of Wrotham, in that county, being high sheriff of it in the 34th year of queen Elizabeth; and he was the eldest son of John Byng, esq. by Philadelphia, daughter of Mr. Johnson, of Loans, Surrey. He was born in 1663, and went a volunteer to sea in 1678, at the age of fifteen, with the king's letter* given him on the recommendation of the duke of York. In 1681 he quitted the sea-service upon the invitation of general Kirk, governor of Tangier, and served as a cadet in the grenadiers of that garrison; until on a vacancy, which soon happened, the general made him ensign of his own company; and soon after a lieutenant. In 1684, after the demolition of Tangier, lord Dartmouth, general of the sea and land forces, appointed him lieutenant of the Oxford; from which time he constantly kept to the sea-service, remaining likewise an officer in the army several years after. In 1685 he went lieutenant of his majesty's ship the Phœnix to the East Indies; where, engaging and boarding a Zinganian pirate, who maintained a desperate fight, most of

* This, says Charnock, was a mode of entering into the service, though lately disused, which entitled the person who possessed it to a rank equal to that of the midshipmen of the present day. This class of young officers were originally called the king's letter-boys.

[1] Ath. Ox. vol. I.—Ward's Lives of the Gresham Professors.—Fuller's Worthies.—Pref. to his Commentary on St. Peter.—Lysons's Environs, vol. III.

those who entered with him were killed, himself much wounded, and the pirate sinking, he was taken out of the sea with scarce any remains of life. In 1688, being first lieutenant to sir John Ashby, in the fleet commanded by lord Dartmouth, fitted out to oppose the designs of the prince of Orange, he was in a particular manner intrusted and employed in the measures then carrying on amongst the most considerable officers of the fleet in favour of that prince; and was the person confided in by them to carry their secret assurances of obedience to his highness, to whom he was privately introduced, at Sherburn, by admiral Russel, afterwards earl of Orford. After his return to the fleet, lord Dartmouth sent him with capt. Aylmer, and capt. Hastings, to carry a message of submission to the prince at Windsor; and made him captain of the Constant Warwick, a ship of the fourth rate. In 1690 he commanded the Hope, a third rate, and was second to sir George Rooke, in the battle off Beachy head. In the years 1691 and 1692, he was captain of the Royal Oak, and served under admiral Russel, who commanded in chief their Majesty's fleet. In 1693, that great officer distinguished him in a particular manner, by promoting him to the rank of his first captain; in which station he served in 1694 and 1695 in the Mediterranean, where the designs of the French against Barcelona were prevented: and also the next year, 1696, in the Channel, to oppose the intended invasion of king James with a French army from the coast of France; which, upon the appearance of the fleet, was laid aside. In 1702, upon the breaking out of the war, he accepted of the command of the Nassau, a third rate, and was at the taking and burning of the French and Spanish fleets at Vigo. The year following he was made rear-admiral of the red, and served in the fleet commanded by sir Cloudesley Shovel, in the Mediterranean; who detached him with a squadron to Algiers, where he renewed and improved our treaties with that government. In 1704 he served in the grand fleet in the Mediterranean, and commanded the squadron that attacked and cannonaded Gibraltar; and, by landing the seamen, whose valour was very remarkably displayed on this occasion, the town was taken. He was in the battle of Malaga, which followed soon after, and, for his behaviour in that action, had the honour of knighthood conferred on him by his Majesty. In the winter of this year he was sent out with a squadron

to cruise against the French, which he did with great success, taking about twenty of their largest privateers in about two months time, with the Thetis, a French man of war of fifty guns. In 1705 he was made vice-admiral of the blue: and upon the election of a new parliament, was returned burgess for Plymouth, which place he represented in every succeeding parliament to the year 1721, when he was advanced to the peerage.

During the summer of 1705, he commanded in chief a squadron in the channel, and blocked up the French fleet in Brest, with a much inferior strength. In 1706, king Charles of Spain, the late emperor, being closely beseiged in Barcelona, by sea and land, by the duke of Anjou, and the place reduced to great extremity, and our fleet in the Mediterranean being too weak to relieve it, sir George Byng was appointed to command a strong squadron fitting out in England; in the hastening of which service, he used such diligence and activity, and joined our fleet with such unexpected dispatch, that the saving of that city was entirely owing to it. He assisted at the other enterprizes of that campaign, and commanded the ships detached for the reduction of Carthagena and Alicant, which he accomplished. In 1707 he served in the second post under Sir Cloudesley Shovel, at the seige of Toulon: and the year following was made admiral of the blue, and commanded the squadron which was fitted out to oppose the invasion designed against Scotland by the pretender with a French army from Dunkirk; which he fortunately prevented, by arriving off the Frith of Edinburgh before their troops could land, and obliged them to betake themselves to flight. On his return from this expedition, he was offered by the queen the place of one of the prince of Denmark's council in the admiralty, which he then declined. He continued to command all that summer in the channel, and upon the marriage of the queen of Portugal, had the honour of conducting her majesty to Lisbon, where a commission was sent to him to be admiral of the white. In 1709 he commanded in chief her majesty's fleet in the Mediterranean; and, after his return to England, was made one of the commissioners of the admiralty, and continued so till some time before the queen's death; when, not falling in with the measures of the court, he was removed, but upon the accession of George I. he was restored to that station.

In 1715, upon the breaking out of the rebellion which

was at first secretly supported with arms and warlike stores from France, he was appointed to command a squadron, with which he kept such a watchful eye along the French coast, by examining ships even in their ports, and obtaining orders from the court of France to put on shore at Havre de Grace great quantities of arms and ammunition shipped there for the pretender's service; that, in reward for his services, the king on Nov. 15, 1715, created him a baronet, and gave him a ring of great value, and other marks of his royal favour. In 1717, upon the discovery of some secret practices of the ministers of Sweden against this kingdom, he was sent with a squadron into the Baltic, and prevented the Swedes appearing at sea. In 1718 he was made admiral and commander in chief of the fleet, and being sent with a squadron into the Mediterranean for the protection of Italy, according to the obligation England was under by treaty, against the invasion of the Spaniards, who had the year before surprized Sardinia, and had this year landed an army in Sicily, he gave a total defeat to their fleet near Messina: for which action he was honoured with a letter from the king, written with his own hand, and received congratulatory letters from the emperor and the king of Sardinia; and was further honoured by his imperial majesty with his picture set in diamonds. He remained for some time in these seas, for composing and adjusting the differences between the several powers concerned, being vested with the character of plenipotentiary to all the princes of Italy; and that year and the next he supported the German arms in their expedition to Sicily; and enabled them, by his assistance, to subdue the greatest part of that island. After performing so many signal services, he attended his majesty, by his command, at Hanover, who made him rear-admiral of England, and treasurer of the navy, and, on his return to England, one of his most honourable privy-council; and on Sept. 19, 1721 he was called to the peerage by the title of baron Byng, of Southill, in the county of Bedford, and viscount Torrington, in Devonshire; and 1725 was made one of the knights of the bath on the revival of that order. In 1727, his late majesty, on his accession to the crown, placed him at the head of his naval affairs, as first lord of the admiralty, in which station he died, Jan. 17, 1732-3; and was interred at Southill, in Bedfordshire.—Lord Torrington married, in 1691, Mary, daughter of James Master, of East Langdon, in the county

of Kent, esq. by whom (who died in 1756) he had eleven sons and four daughters. His fourth son, was the unfortunate John Byng, admiral of the blue, who was condemned by the sentence of a court-martial in 1757, and shot at Portsmouth March 14th of that year, for a breach of the twelfth article of war. From the best accounts published on this affair, it may be concluded that he was a sacrifice to popular clamour artfully directed to the wrong object.[1]

BYRNE (WILLIAM), an eminent landscape engraver, was born in 1742, and educated under an uncle, who engraved heraldry on plate; but young Byrne having succeeded in a landscape after Wilson, which obtained a premium from the society for the encouragement of arts, it was regarded as the precursor of talent of a superior order, and he was sent to Paris, at that time the chief seminary in Europe for the study of engraving. There he studied successively under Aliamet and Wille: from the former of whom he imbibed the leading traits of that style of engraving which he afterwards adopted as his own: under the latter he engraved a large plate of a storm after Vernet; but the manual dexterity of Wille was alien to his mind, and probably contributed not much to his improvement, although he always spoke of Wille's instructions with respect. When he returned to England, the success of Woollett, as a landscape engraver, had set the fashion in that department of the art; but Byrne, disdaining to copy what he did not feel, or perhaps scorning the influence of fashion in art, preserved the independence of his style, and continued to study, and to recommend to his pupils, nature, Vivares, and the best examples of the French school. His larger performances are after Zuccarelli and Both: but his principal works (containing probably his best engraving) are the "Antiquities of Great Britain," after Hearne; a set of "Views of the Lakes," after Farringdon; and Smith's "Scenery of Italy." His chief excellence consisting in his aërial perspective, and the general effect of his chiaroscuro, he was more agreeably and more beneficially employed, in finishing than in etching, and hence he generally worked in conjunction with his pupils, who were in his later years his own sons and daughters. His manners were unassuming; his professional industry un-

[1] Biog. Brit.—Collins's Peerage by Sir E. Brydges.—The best account we have seen of Adm. John Byng's case is in Charnock's Biog. Navalis.

remitting; and his moral character exemplary. This ingenious artist died at his house in Great Titchfield street, Sept. 24, 1805.[1]

BYROM (JOHN), an ingenious English writer, the younger son of Edward Byrom, a linen-draper of Manchester, was born at Kersall in the neighbourhood of that town, in 1691; and after receiving such education as his native place afforded, was removed to Merchant-Taylors school in London, where he made very extraordinary progress in classical learning, and was soon deemed fit for the university. At the age of sixteen, he was admitted a pensioner of Trinity college, Cambridge, under the tuition of Mr. (afterwards Dr.) Baker. During his residence here the proficiency he had made in classical knowledge, was probably neither remitted, nor overlooked; but he is said to have paid no greater share of attention to logic and philosophy, than was necessary to enable him to pass his examinations with credit. In 1711, he was admitted to his degree of bachelor of arts.

His inclination to poetry appeared very early, but was imparted principally to his friends and fellow-students. The first production which brought him into general notice, was probably written in his twenty-third year. At this time the beautiful pastoral of "Colin and Phebe" appeared in the eighth volume of the Spectator; and was, as it continues to be, universally admired. The Phebe of this pastoral was Joanna, daughter of the celebrated Dr. Bentley, master of Trinity college: this young and very amiable lady was afterwards married to Dr. Dennison Cumberland, bishop of Clonfert and Killaloe, in Ireland, and was the mother of Richard Cumberland, esq. the well-known dramatic writer. It has been asserted, but without any foundation, that Byrom paid his addresses to Miss Bentley. His object was rather to recommend himself to the attention of her father, who was an admirer of the Spectators, and likely to notice a poem of so much merit, coming, as he would soon be told, from one of his college. Byrom had before this sent two ingenious papers on the subject of dreaming to the Spectator; and these specimens of promising talent introduced him to the particular notice of Dr. Bentley, by whose interest he was chosen fellow of his college, and soon after admitted to the degree of master of arts.

[1] Gent. Mag. vol. LXXV.

Amidst this honourable progress, he does not appear to have thought of any profession, and as he declined going into the church, the statutes of the college required that he should vacate his fellowship. Perhaps the state of his health created this irresolution, for we find that in 1716 it became necessary for him to visit Montpelier upon that account; and his fellowship being lost, he returned no more to the university.

During his residence in France, he met with Malebranche's "Search after Truth," and some of the works of Mademoiselle Bourignon, the consequence of which, Dr. Nichols informs us, was, that he came home strongly possessed with the visionary philosophy of the former, and the enthusiastic extravagances of the latter. From the order of his poems, however, which was probably that of their respective dates, he appears to have been at first rather a disciple of the celebrated Mr. Law, and a warm opponent of those divines who were termed latitudinarian. His admiration of Malebranche, and of Bourignon, afterwards increased, but he never followed either so far as to despise human learning, in which his acquirements were great; and the delight which he took in various studies, ended only with his life. By what means he was maintained abroad, or after his return, are matters of conjecture. His biographer tells nothing of his father's inclination or abilities to forward his pursuits. It is said that he studied medicine in London for some time; and thence acquired, among his familiar friends, the title of Doctor Byrom. But this pursuit was interrupted by his falling in love with his cousin, Elizabeth, daughter of Joseph Byrom, a mercer at Manchester, then on a visit in London. To this young lady he disclosed his passion, and followed her to Manchester, where the ardour of his addresses soon procured a favourable return. Her father, however, was extremely averse to the match, and when it took place without his consent, refused the young couple any means of support. Dr. Nichols assigns two reasons for this conduct, which are not very consistent: the one, that the father was in opulent circumstances; the other, that he thought our poet out of his senses, and therefore would not permit him to superintend the education of his children, but took that care upon himself. If so, however wrong his reasons might be, he could not be said to withdraw his support; and he was probably soon convinced that

he had formed an erroneous estimate of his son-in-law's understanding and general character.

In this dilemma, however, Mr. Byrom had recourse to the teaching of short-hand writing, as a means of supporting himself and his wife, who adhered to him with affectionate tenderness in all his vicissitudes. Dr. Nichols informs us, that he had invented his short-hand at Cambridge on the following occasion: Some manuscript sermons being communicated to him, written in short-hand, he easily discovered the true reading, but observing the method to be clumsy and ill-contrived, he set about inventing a better. The account given by the editor of his System, published in 1764, is somewhat different. It is said that the first occasion of his turning his attention that way arose from his acquaintance with Mr. Sharp of Trinity college, son to archbishop Sharp. Mr. Sharp had been advised by his father to study the art, and Mr. Byrom joined him. All the systems then in vogue appearing inadequate to the end, he devised that which now goes by his name. This discovery was made, not without considerable exultation, and provoked Weston, then the chief stenographer, to a trial of skill, or rather a controversy, which terminated in favour of Byrom. Weston published his system in 1725, and the dispute was carried on probably about that time. Into the respective merits of these systems, it is unnecessary to enter. Angel, another professor of the art, who prefixed a short history of Stenographers to his own system (published in 1758) considers Weston's method as one that few have either capacity, patience, or leisure to learn. He also tells us that Dr. Byrom "so far distinguished himself as a professor or teacher of the art of short-writing, that about the year 1734, he obtained an act of parliament (perhaps he means a patent) for that purpose, as presuming he had discovered a wonderful secret; and great care has since been taken to preserve it inviolably such, except to his pupils, in hopes that by exciting a greater curiosity, it might increase their number;" and, as Mr. Angel had a new system to propose, it was necessary for him to add, "that he could discover no peculiar excellence in Byrom's, either in the form of the letters, the rules, or the application of them." Byrom, however, preserved his system in manuscript as long as he lived. When his friends wished to publish it after his death, they found no part of it finished for the press, although he had made some pro-

gress in drawing it up in form, enough, says his editor, to show the plan upon which he intended to proceed. Among his pupils, of whom an ample list is given, in honour of his system, we find the names of many distinguished scholars, of Isaac Hawkins Browne, Martin Folkes, Dr. Hoadley, Dr. Hartley, lord Camden, &c. Lord Chesterfield, according to Dr. Nichols, was likewise taught by him, which appears to be doubtful. The same biographer informs us, that it was Byrom's practice to read a lecture to his scholars upon the history and utility of short-hand, interspersed with strokes of wit that rendered it very entertaining. About the same time he became acquainted with that irregular genius Dr. Byfield, with whom he used to have skirmishes of humour and repartee at the Rainbow coffee-house, near Temple Bar. Upon that chemist's decease, who was the inventor of the *Sal volatile oleosum*, Byrom wrote the following impromptu:

"Hic jacet Dr. Byfield, diu volatilis, tandem fixus."

These circumstances are perhaps trifles, but they prove that the study of the mystic writers had not at this time much influence on our author's temper and habits, and perhaps it was not until much later in life that he became an admirer of Jacob Behmen.

He first taught short-hand at Manchester, but afterwards came to London during the winter months, and not only had great success as a teacher, but became distinguished as a man of general learning. In 1723-4, he was elected a fellow of the royal society, and communicated to that learned body, two letters, one containing some remarks on the elements of short-hand, by Samuel Jeake, esq. which was printed in the Philosophical Transactions, No. 488, and another letter, printed in the same volume, containing remarks on Mr. Lodwick's alphabet. The summer months he was enabled to pass with his family at Manchester. By the death of his elder brother, Edward Byrom, without issue, the family estate at Kersall devolved to him. At what time this happened, his biographer has not informed us, but in consequence of this independence, he began to relax from teaching, and passed the remainder of his days in the enjoyment of the quiet comforts of domestic life, for which he had the highest relish, and which were heightened by the affectionate temper of his wife. It is said by Dr. Nichols, that he employed the latter part of

his life in writing his poems, but an inspection of their dates and subjects will shew that a very considerable part must have been written much sooner. Some he is said to have committed to the flames a little before his death; these were probably his juvenile effusions. What remain were transcribed from his own copies. He died at Manchester, Sept. 28, 1763, in the 72d year of his age. His character is given briefly in these words: "As the general tenor of his life was innocent and inoffensive, so he bore his last illness with resignation and cheerfulness. The great truths of Christianity had made from his earliest years a deep impression on his mind, and hence it was that he had a peculiar pleasure in employing his pen upon serious subjects." Of his family we are told only that he had several children, and that his eldest son was taken early into the shop of his grandfather, where he acquired a handsome fortune. His opinions and much of his character are discoverable in his poems. At first he appears to have been a disciple of Mr. Law, zealously attached to the church of England, but with pretty strong prejudices against the Hanoverian succession. He afterwards held some of the opinions which are usually termed methodistical, but he rejected Mr. Hervey's doctrine of imputed righteousness, and entertained an abhorrence of predestination. His reading on subjects of divinity was extensive, and he watched the opinions that came from the press with the keenness of a polemic: whenever any thing appeared adverse to his peculiar sentiments, he immediately opposed it in a poem, but as scarcely any of his writings were published in his life-time, he appears to have employed his pen chiefly for his own amusement, or that of his friends. At what time he began to lean towards the mysticism of Jacob Behmen is uncertain. An anonymous writer in the Gentleman's Magazine (vol. LI.) says, that in 1744 he learned High Dutch of a Russian at Manchester, in order to read Jacob's works in the original; and being asked whether Jacob was more intelligible in that than in the English translation, he affirmed that "he was equally so in both; that he himself perfectly understood him, and that the reason others do not, was the blindness and naughtiness of their hearts." If this account be true, Byrom was farther gone in Behmenism than we should conjecture from his works. It certainly does not appear by them that he really thought he understood Jacob perfectly, for he adopts, con-

cerning him, the reply of Socrates concerning Heraclitus's writings:

> "All that I understand is good and true,
> And what I don't, is, I believe, so too."

Among his poems may be found a version of one of Behmen's epistles, which will at least afford the reader an opportunity of determining whether it be most intelligible in prose or verse.

The character of Byrom, as a poet, has been usually said to rest on his pastoral of Colin and Phebe, which has been universally praised for its natural simplicity; but, if we inquire what it is that pleases in this poem, we shall probably find that it is not the serious and simple expression of a pastoral lover, but the air of delicate humour which runs through the whole, and inclines us to think, contrary to the received opinion, that he had no other object in view. Much, therefore, as this piece has been praised, he appears to have more fully established his character in many of those poems written at a more advanced age, and published for the first time, in two elegant volumes, at Manchester, in 1773, especially "The Verses spoken extempore at the meeting of a Club"—"The Astrologer"—"The Pond"—"Contentment, or the Happy Workman"—most of his Tales and Fables, and the paraphrase on the twenty-third psalm, entitled a "Divine Pastoral." In these there appears so much of the genuine spirit of poetry, and so many approaches to excellence, that it would be difficult even upon the principles of fastidious criticism, and impossible upon those of comparison, to exclude Byrom from a collection of English poets. His muse is said to have been so kind, that he always found it easier to express his thoughts in verse than in prose, and although this preference appears in many cases where the gravity of prose only ought to have been employed, yet merely as literary curiosities, the entire works of Byrom appear to deserve the place allotted to them in the late edition of the English poets, 1810, 21 vols. 8vo.

It is almost superfluous to add, that with such an attachment to rhime, he wrote with ease: it is more to his credit that he wrote in general with correctness, and that his mind was stored with varied imagery and original turns of thought, which he conveys in flowing measure, always delicate and often harmonious. In his "Dialogue on

Contentment," and his poem "On the Fall of Man, in answer to bishop Sherlock," he strongly reminds us of Pope in the celebrated essay, although in the occasional adoption of quaint conceits he appears to have followed the example of the earlier poets. Of his long pieces, perhaps the best is "Enthusiasm," which he published in 1751 *, and which is distinguished by superior animation, and a glow of vigorous fancy suited to the subject. He depicts the classical enthusiast, and the virtuoso, with a strength of colouring not inferior to some of Pope's happiest portraits in his Epistles. His controversial and critical verses, it has already been hinted, are rather to be considered as literary curiosities than as poems, for what can be a poem which excludes the powers of invention, and interdicts the excursions of fancy? Yet, if there be a merit in versifying terms of art, some may also be allowed to the introduction of questions of grammar, criticism, and theology, with so much ease and perspicuity.

Byrom's lines "On the Patron of England" are worthy of notice, as having excited a controversy which is, perhaps, not yet decided. In this poem he endeavoured to prove the non-existence of St. George, the patron saint of England, by this argument chiefly, that the English were converted by Gregory the First, or the Great, who sent over St. Austin for that purpose; and he conceives that in the ancient *Fasti*, Georgius was erroneously set down for Gregorius, and that George nowhere occurs as patron until the reign of Edward III. He concludes with requesting that the matter may be considered by Willis, Stukeley, Ames, or Pegge, all celebrated antiquaries, or by the society of antiquaries at large, stating the plain question to be, "Whether England's patron was a knight or a pope?" This challenge must have been given some time before the year 1759, when all these antiquaries were living, but in what publication, if printed at all, we have not been able to discover. Mr. Pegge, however, was living when Byrom's collected poems appeared, and judged the question

* In 1749 he published "An Epistle to a Gentleman of the Temple." In 1755 a pamphlet was published, entitled "The Contest, in which is exhibited a preface in favour of blank verse; with an experiment of it in an ode upon the British country life, by Roger Comberbach, esq.; An Epistle from Dr. Byrom to Mr. Comberbach, in defence of rhyme; and an eclogue by Mr. Comberbach, in reply to Dr. Byrom, 8vo, Chester." This pamphlet was published by Mr. Comberbach, and is probably alluded to in our author's "Thoughts on Rhime and Blank Verse." Comberbach was a barrister.

of sufficient importance to be discussed in the society. His "Observations on the History of St. George" were printed in the fifth volume of the Archæologia, in answer, not only to Byrom, but to Dr. Pettingal, who in 1760 expressed his unbelief in St. George by a "Dissertation on the Equestrian Figure worn by the knights of the Garter:" Mr. Pegge is supposed to have refuted both. The controversy was, however, revived at a much later period (1795) by Mr. Milner, of Winchester, who, in answer to the assertions of Gibbon, the historian, has supported the reality of the person of St. George with much ingenuity. [1]

BYTHNER (VICTORINUS), an able linguist, was a native of Poland, who came to Oxford when somewhat advanced in life, was matriculated, and read a Hebrew lecture for many years in the hall of Christ Church, and before the rebellion in 1642 instructed many scholars in that language. Even after being disturbed by the revolutionary confusions, he published some works for the use of his pupils. After leaving Oxford he went to Cambridge, and thence to London, and Wood thinks, returned to Oxford. About 1664 he retired into Cornwall, and practised physic, but the time of his death has not been ascertained. He wrote, 1. "Lethargy of the Soul, &c." 1636, 8vo. 2. "Tabula directoria: in qua totum TO TEXNIKON Linguæ Sanctæ, ad amussim delineatur," Ox. 1637. 3. "Lingua eruditorum," usually called his Hebrew Grammar, Ox. 1638, 8vo, and reprinted. 4. "Manipulus messis magnæ, sive Grammat. exemplaris," Lond. 1639, 8vo. 5. "Clavis Linguæ Sanctæ," Camb. 1648, 8vo. 6. "Lyra prophetica Davidis regis: sive Analysis Critico-Practica Psalmorum," Lond 1650, 4to, and 1645. To this is added an introduction to the Chaldaic. [2]

BZOVIUS (ABRAHAM), a learned Polander, and a very voluminous writer, was descended from a good family, and born in 1567. His parents dying when he was a child, he was educated by his grandmother on the mother's side, in the city of Prosovitz; and made so good use of the instructions of one of his uncles, that at ten years of age he could write Latin, compose music, and make verses. After this, he went to continue his studies at Cracow, and there took the habit of a Dominican. Being sent into Italy, he read

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit.
[2] Ath. Ox. vol. II.—Moreri.

lectures of philosophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Posnania, and in Cracow, with the applause of all his hearers; and taught philosophy and divinity. He was principal of a college of his own order; and did several considerable services to that and to his country. Afterwards he went to Rome; where he was received with open arms by the pope, and lodged in the Vatican. From his holiness he certainly deserved that reception, for he imitated Baronius closely in his ambition to favour the power, and raise the glory, of the papal see. His inconsiderate and violent zeal, however, led him to representations in his history of which he had reason to repent. He had very much reviled the emperor Lewis of Bavaria, and razed him ignominiously out of the catalogue of emperors. The duke of Bavaria was so incensed at this audaciousness, that, not satisfied with causing an apology to be wrote for that emperor, he brought an action in form against the annalist, and got him condemned to make a public retractation, and he was also severely treated in the "Apology of Lewis of Bavaria," published by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honesty, or wit, or judgment, or memory, or any other good quality of a writer. Bzovius would probably have continued in the Vatican till his death, if the murder of one of his servants, and the loss of a great sum of money, which was carried off by the murderer, had not struck him with such a terror, as obliged him to retire into the convent of Minerva, where he died in 1637, aged seventy. The letter which the king of Poland writ to the pope in 1633, does our Dominican much honour; for in it the king supplicates Urban VIII. most humbly to suffer the good old man to return into Poland, that he might employ him in composing a history of the late transactions there. He declares, that he shall esteem himself much indebted to his holiness, if he will be pleased to grant him that favour, which he so earnestly requests of him.

Bzovius's principal work is his continuation of Baronius's "Annals of the Church," of which nine volumes folio have been printed, the first eight at Cologne, 1616—1641, and the ninth at Rome in 1672. The author is abundantly credulous, and so partial to his order that some have considered the work rather as a history of the Dominicans, than of the church at large, yet the curious

inquirer will find many important facts and documents brought together with much industry, and at a great expence of time and labour. Bzovius wrote also the lives of some of the popes, and many sermons, &c. [1]

[1] Gen. Dict.—Moreri.—Erythræi Pinacotheca.—Saxii Onomasticon.

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